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Without Concealment----Without Compromise.

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☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

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Pro-Slavery.

From the Perry [New-York] Democrat.

SS IUS M. CLAY ROUTED.

It is generally known that Cassius M. Clay, set up an abolition paper, entitled the "*True American*," a few months ago, in Lexington, Kentucky. His professions and promises were large and loud, and our Northern Abolitionists were on the tip-toe of expectation for a tremendous explosion in their favor, and they have it in the shape of an *excitement*, which to them is everything. Unfortunately for them, however, the excitement is confined to their own ranks, while the public generally appear willing to let that very philanthropic army "skin its own skunks;" the present manifestation being that the affair we are about to notice will turn out a little tea-pot tempest, in which Cassius will play the character of spout.

The True American, in the hands of C. M. Clay, (who will be remembered for his ridiculous electioneering tour through this State last fall, to help Henry Clay, the slave dealer, into the Presidency!—consistent Sir Impudence!) as might be expected, was not long in arousing a feeling of indignation against it in the heart of Kentucky—where it appears to have been wielded more like the firebrand of the incendiary, than with the calm philosophy, and sober judgment, and matured system, that should be entrusted with so great and delicate an undertaking. The community saw in Clay's paper the beginning of a blaze, which if not arrested in time, must inevitably wrap their homes in flames, and incite their domestics to rapine and murder. They called a meeting, at which a committee of three gentlemen was appointed to wait on Mr. Clay, "and request him to discontinue the publication of the paper," as it was considered "dangerous to the safety of their homes and families." To the note of this committee, Clay (shielding himself under the cover of a sick bed) replies in a style of abuse and defiance little suited to the time or circumstances, and which (as the result has already proved) was more the bluster of the empty braggart, than the firm resolve of a man who had assumed a great task, weighing well the consequences and his own rights, and who was capable and determined on accomplishing the one and defending the other. He denounced the meeting and their committee as liars, and traitors, who could only "be deemed respectable by assassins, pirates, and highway robbers;" and concluded with the bravado, "Go tell your secret conclave of cowardly assassins, that C. M. Clay knows his rights and how to defend them." This was followed up by the *sick* Cassius with an inflammatory appeal to the "*laborers of all classes*," to come forward, and stand by him in the battle that is to be fought, &c. &c.

All this bombast is in the true abolition style; and it was fortunately just so regarded and treated by the people of Lexington, as proved by their subsequent proceedings. Another public meeting was called, which was attended by many thousands of people. Walter Brooks, Esq. the appointed President, exhorted the meeting to proceed with order, as their conduct that day would be discussed throughout the whole Union. Hon. T. F. Marshall read an address from the committee previously appointed, in which the danger to community is set forth, and the people's right, as in the case of invasion, insurrection, &c. to take care of themselves is vindicated.

This address we understand, was unanimously adopted, together with the following resolutions:—

1st. That no abolition Press ought to be tolerated in Kentucky, and none shall be in this city, or its vicinity.

2d. That if the office of the "True American" be surrendered peaceably, no injury shall be done to the building or other property. The presses and printing apparatus shall be carefully packed up and sent out of the State, subject there to Mr. Clay's order.

3d. That if resistance be offered, we will force the office at all hazards, and destroy the nuisance.

4th. That if any attempt be made to revive the paper here, we will again assemble.

5th. That we hope C. M. Clay will be advised. For by our regard to our wives, our children, our homes, our property, our country, our honor, wear what name we may, whatever arm of party here or elsewhere sustain him, he shall not publish an abolition paper here; and this we affirm at the risk, be it of his blood or our own, or both; or of all he may bring, of bond or free, to aid his murderous hand.

6th. That the Chairman be, and he is hereby authorized to appoint a committee of sixty of our body, who shall be authorized to repair to the office of the "True American," take possession of the press and printing apparatus, pack up the same, and place it at the railroad office for transportation to Cincinnati, and report forthwith to this body.

The Committee of sixty, in fulfilment of the duty imposed on them, went to Clay's office. The Mayor of the city met them there, and informed them that they were acting against the law, buf that he could offer no forcible resistance. They were tendered the keys of the office, by Clay's directions; they entered by roll call, and having sent for competent printers, and other workmen, to see that all was done up "O. K." (Old Kentucky) style, the press, types, and other apparatus, were all carefully boxed up, and "shipped" per railroad, for Cincinnati, (O.) freight and all other expenses being paid; and Mr. Clay being informed where he would find them to his order. His secretary and papers were sent to his house. The whole proceeding appears to have been conducted with a decorum and unanimity on the part of the public that sanctifies it with more than the dignity of law, at the same time that the agitators are cheated out of much of the anticipated excitement and consequent sympathy, that they hoped to make out of riot and bloodshed!

In the meantime, Mr. Cassius M. Clay published two other communications to the public, in which he acknowledged his errors, and in short completely "knocks under." He lays the blame of the offences of his paper on his friends, who had its conduct in their hands during his illness. From a very large mouthed beginning, Mr. Clay has tapered down to the small end of nothing.

From the Chatahoochee, (La Grange, Ga.)

CASSIUS M. CLAY.

This unprincipled fanatic and black stain upon the Whig party, who a short time ago undertook to publish an abolition paper at Lexington, Kentucky, has been forced to take himself and his press into Ohio, where he may, without molestation, pursue his treasonable design of sowing the seeds of discord and disunion among the miserable dupes, who are even now ready, from a mistaken philanthropy, to tear down the Constitution of their country, and rend the Union into fragments. The impudent, unrestrained abuse, and blustering braggadocio, which characterized his answer to the respectful request of the citizens of Lexington, that he should leave the State, were soon changed into polite and apologetic explanations of conduct and principle before Kentucky opposition, in the shape of 3,000 men determined to support their institutions.

It is of course best that the affair terminated peaceably—without the necessity of using force for the expulsion of the incendiary. Yet, considering the circumstances, it would really have been a little more gratifying to our Southern taste, had he been rewarded with a slight coat of tar and feathers for his impudent assurance. We would willingly ride one hundred miles on the bare back of a lean ox, to assist in the infliction of such a punishment upon any man, who, with Clay's education and advantages for knowing what is reasonable, just, and proper, should enter a slaveholding State, and openly and publicly excite the blacks to disaffection and opposition to the will of their owners—which must be the result of the circulation of abolition papers where the instances of slaves who are able to read are not very uncommon, and where it is not impossible to find men who are Abolitionists at heart, always ready to confer secretly with the slaves. Those Abolitionists who are ignorant of their proper sphere, should be *taught* their places. If they are so blind to reason, and so short-sighted as to think nothing will do but immediate emancipation, to be effected, if by no other means, by brute force, and by a violent dissolution of the Union, let them be treated as enemies to their country and the world—criminals in the sight of the law, meriting the just indignation of the virtuous and honorable. Wherever they are found voluntarily allowing their feelings to supersede judgment and reason, and with a high hand assuming the right over the property of others, and setting themselves up as judges over their conduct; just there, should they be met as enemies, and scourged with a severity corresponding to their rashness, that others may take warning, and avoid their errors.

From the Cleveland (Ohio) American.

Mr. GIDDINGS AND DISUNION.

"We, the undersigned, do hereby certify that Abby Kelley, in the course of an address delivered in this village on the 12th instant, stated that the Hon. J. R. Giddings had said to her in a private conversation, '*the Union is a curse and ought to be dissolved, and he* (Giddings) *should be glad to see it dissolved.*' Again he said, "*the Union is a curse to all concerned, and he should be glad to see it dissolved.*' We further certify that these were the very words, word for word, attributed by Miss Kelley, to Mr. Giddings without explanation."

C. T. BLAKESLEE, A. C. GARDNER,
R. VINCENT, R. BEEBE,
And sixteen others.

The foregoing was published immediately after the visit of Miss Kelley and her associates to Chagrin Falls, where the assertions purport to have been made, and where the twenty respectable signers principally reside. We have forborne to notice it, under the presumption that Mr. Giddings would deny or explain the allegation, if false, or by his silence admit the correctness of it. It seems to us a case in which it is impossible for him to pursue a somewhat usual course with him, when he gets into a snarl, of throwing himself upon his dignity. The certificate of twenty veritable and unimpeachable citizens is not to be contemned, except by a *very* great man indeed. The very tender and respectful manner in which Abby and Foster spoke of Mr. G. while berating every one else, here, was observable, and the subject of frequent remark. In their letters to the East, also, they speak of him as but one thing lacking—and that is, the resigning of his seat in Congress, or refusal to sit down to legislate with menstealers, &c. Another thing. Mr. G. has made himself exceedingly useful and acceptable to Abby & Co. in her crusade against the Liberty Party and the Union, whatever his motive may be. Our friend, B. B HUNTER, Esq. in an account of their visit to Austinburg, published in the Liberty Herald, says:

"We think that we can now, with a good grace, charge the Whig party, in this section at least, with effectually, and not very secretly aiding in the movements of these disorganizers and dissolutionists. Mr. Giddings attended the meeting here, and was frequently most tenderly caressed by the speakers, while he in his turn would frequently furnish them with an argument or a sentence, and seemed to take pleasure in so doing. And at several times during the meeting, I noticed some of our most prominent Whigs cheek by jowl, 'breathing soft whispers' into the ears of the speakers, and at the close of the meeting, in close and friendly contact with them. A very intimate and pleasant familiarity, which certainly means something more than meets the eye."

From The Tribune.

"WHAT IS SLAVERY?"

HARTFORD, Ct. September 1st, 1845.

HORACE GREELEY, Esq: *Dear Sir*;—I have seen, in various papers, an article purporting to be from your pen, entitled a "Letter to the Anti-Slavery Convention at Cincinnati," with a caption like that which is placed over the present series of remarks. It is almost unnecessary for me to say that with the general tenor of the article I was highly pleased, as I am confident every one will be—or at least ought to be—who gives it a careful perusal.

There are, however, some particulars in which I do not entirely concur with the writer—especially in his definition of Slavery itself. After giving what he supposes to be the definition of those to whom he writes, viz: Slavery is "the legal subjection of one human being to the will and power of another," and objecting to this definition that it is both "too broad" and "too narrow," he goes on to give his own views in the following language:

"I understand by Slavery, that condition in which one human being exists mainly as a convenience for other human beings—in which the time, the exertions, the faculties of a part of the human family are made to subserve not their own development, physical, intellectual, and moral, but the comfort, advantages, or caprices of others. In short, wherever service is rendered from one human being to another, on a footing of one-sided, and not of mutual obligation—when the relation between the servant and the served is one not of affection and reciprocal good offices, but of authority, social ascendency, and power over subsistence on the one hand, and of necessity, servility, and degradation on the other—there, in my view, is Slavery."

Now, Sir, I dislike this definition of the term, for one, at least of the reasons which you give for disliking the definition which you attribute to those to whom you write:—it is too narrow, vastly too narrow. A broader view existed in the mind of our American Lexicographer, Noah Webster. In his great work, which is fast becoming a standard work, both in Europe and America, we find the following definition of the word slave, which of course determines his views of what Slavery is:

"SLAVE.—1. A person who is wholly subject to the will of another: one who has no will of his own, but whose person and services are wholly under the control of another. In the early state of the world, and to this day among some barbarous nations, prisoners of war are considered and treated as slaves. The slaves of modern times are more generally purchased like horses and oxen. 2. One who has lost the power of resistance; or one who surrenders himself to any power whatever; as a slave to passion, to lust, to ambition. 3. A mean person; one in the lowest state of life. 4. A drudge; one who labors like a slave."

It is to the second of these definitions that I would gladly direct your attention and that of your readers. It is from *slavery to passion, lust, or ambition*, that we have most to fear, in this country or any other. It is freedom from such slavery as this—the *freedom* of ourselves and our fellow-beings—for which Christ lived and died, and for which we, as his representatives, should live and die also.

But a definition more adequate, as well as more true than even that of Dr. Webster, is found in "An Annual Election Sermon," preached May 26, 1830, by Rev. Dr. Wm. E. Channing. It is too long for insertion in this place; but the following is what might be called his peroration:

"Such is the spiritual freedom that Christ came to give. It consists in moral force, in self-control, in the enlargement of thought and affection, and in the unrestrained action of our best powers. * * * * I know how little this freedom is understood or enjoyed; how enslaved men are to sense, passion, and the world; and I know, too, that through this slavery they are wretched; and that while it lasts, no social institution can give them happiness."

This, Sir, is the only definition which I have seen, broad enough to cover the whole ground, and the only one which I should be willing to adopt. It is, in truth, the Bible definition, and therefore the correct one, of course. Mark, if you please, that it is through slavery to "sense, passion, and the world," that men are "wretched," and that "while" this slavery "lasts, no social institution can give them happiness."

I wish this definition of Slavery, by Dr. Channing,—or rather the whole article of which it is the sum—were to be read at sunrise, to every individual of the United States, from this day forth, for at least a century to come. I do not mean in a single assembly, as at Mt. Gerizim; but what would be vastly better, in the Gerizims of our modern institutions—the family and the Church. I wish it could be written, moreover, in glaring capitals, on every gate and door-post and even on the bells of our horses. I wish it could not only be made known everywhere, but everywhere regarded, acted up to, practically believed.

Anti-Slavery, like Charity, must begin at home.—The universal tendency of the times to enlist in some crusade against the errors, the vices, the crimes—the *Slavery*—of others, and to seek the reformation of everybody but ourselves, is greatly and deeply to be regretted. Mankind must come to feel that they themselves are the truly enslaved, whatever may be the condition of their neighbors. Indeed it is in emancipating ourselves from a known slavery to sense, passion, and fashion, that we are finally to prove ourselves the true friends of the freedom of our neighbors. He *may* be more a slave than ourselves; but that *we* are deeply enslaved we are, or may be, fully certain. We know, or *may* know—indeed we *ought* to know—our own case. and how far short we come of our own standard of Christian freedom. And when every individual of our wide extended land shall come to regard himself as, *practically*, the greatest slave with which he is acquainted, then—and in my opinion not before—will the work of abolishing human Slavery be commenced on the right foundation.

Yours truly,
W. A. ALCOTT.

THE SO-CALLED ABOLITIONISTS are doing serious injury to the cause of emancipation. Such is the opinion of seven-eighths of our people, and of every intelligent and independent foreigner who visits our shores. Dr. Lyell, the learned English professor, in his recent work on America, shows that the people of the South and of the North, were united in favor of emancipation before the incendiary Abolitionists commenced their labors here; and that church organizations acted with harmony in a movement which is now tearing them to pieces and destroying their usefulness. Do our readers ask why it is so? The answer is found in the fate of Cassius M. Clay's emancipation enterprise in Kentucky. Although a man of irritable temperament, and anything but a cautious philosopher, Clay might have carried out his great object, had not the incendiary Abolitionists obtained control of his paper to fulminate anathemas and threats of domestic insurrection of the most alarming and abandoned character, such as no good man would speak of, much less publish.—*Sun.*

Selections.

From the True American.

WHAT IS TO BECOME OF THE SLAVES IN THE UNITED STATES?

Time we all know, is destined to loosen the bonds of the slaves in all countries, and freedom awaits them. Independently of the will of the master, and but little accelerated by the Abolitionists, Slavery tends to exhaust itself. The master's interest will fade away under the force of circumstances, under the progress of public opinion, under the influence of light and information. The master's responsibility will become greater than his interest, under the over-production that is forcing every department of agriculture and the arts. He will rid himself of the odious and unprofitable burden, and stand clear of the awful weight that impends and threatens his peace of mind, and that calls forth his exertions in a way unavailable. The master will leave his slave, and the slave his master, to much extent. The question then recurs, what is to become of the slave?

The slave will remain, and in the nature of things must remain, on the soil where he is placed; in the swamps with which he is identified: upon the wide plains where his labor ushered forth staple productions for the great world. The colonization scheme has failed, and will fail all the time for want of means to effectuate it, as well as the want of the will and the concert necessary to the effort. We have been near forty years colonizing Liberia, and, at an expense of five millions, have only about four thousand there, all told. No money of individuals, no resources of the nation could begin to transplant three and a half millions of human beings, poor and helpless, to a foreign strand, and support them not only in *transitu*, but for three years, and even for life, in order to preserve them. No tonnage could hold them, and transport them in any comfort, even if there were funds. There would then be wanting, not only the will and concert of the master and slaves, but the pecuniary means and the tonnage necessary to the operation. The natural increase of our slaves by the census rolls, is seventy-five thousand annually; and rising in a geometrical ratio, whereas we colonize five hundred a year and run off to Canada about three hundred a year, a mere bagatelle in comparison with the increase.

All the efforts of the Abolitionists, with their friends and free lines across Ohio and Pennsylvania, don't get off one thousand a year, the one seventieth part of the increase! There are in all Canada less than ten thousand colored persons; and most of those that throng the cities of New-York, Philadelphia, and other places, are natives there, and descendants of their old stock. No inducement, therefore, can carry from their native soil, enough to be appreciable in the general estimate; not even the strongest inducement that can be offered to the human mind, that of Freedom. So dear to the being is the place of his nativity, his wonted haunts, that he adheres to it, however embittered by the remembrances of the lash, and all the indignity that Slavery heaps upon his devoted head. No plan of colonization then, whether in a foreign land or nearer to us, can accomplish aught in diminution of Slavery, or affect in any way its dreary reign. The district that gave it birth claim its continuance; if not as slaves, at least as their descendants, and they will form in such the stamina of the population.

History gives us no case where three and a half millions of human beings were removed from the land of their nativity, under any circumstances of despotism or tyranny. The whole Assyrian power carried only seventy thousand Jews into Chaldea.—The Roman Emperors always failed when they ordered off the people of any nation that they had conquered, and actually got off none but the captives, and got rid of none but what the sword exterminated. The hordes that overrun Rome were free men, and moved under the impulses of interest and military ambition. Colonization, under the strongest impulses and motives, is a slow process. It took three hundred years to make up the colonies of this continent, English and Spanish, under the enthusiasm of religion and freedom, aided by the love of gold and adventure. England has been fifty years placing one hundred thousand in New Holland, counting them with their increase.

All the people that have passed from slavery to freedom have remained on the soil where they were born and been placed. The vassals of Europe are now the citizens of that continent. The lowest castes of Hindostan are now the free gentoos. The slaves who built the Pyramids of Egypt are now the degraded but free Moslem of that land. The Mexicans that Cortez found in that country, working for the Emperors and the priesthood, are now the population of Mexico, and even if degraded, they are free. The Roman slaves never passed out of fair Italia, nor the helots out of Grecia. The serfs of Russia will remain, and constitute the bulk of the people of that empire. The slaves of England and Hâiti, are now the Hâitians and the British West Indians. So will it be here, when time and circumstances shall have acted, when light and information shall have exhibited too clearly the deformity of the monster; when humanity and reason shall have ameliorated the relation of master and slave; and the master's own conscience and better feelings shall have prompted to loosen those bonds, willingly, which time alone will some day loosen without his consent; then the slave, disenthralled, and his descendants, will remain and constitute the population of the swamps of Virginia, and the borders, and the Delta of the Mississippi. And why should he not continue to occupy the soil with which, not only his birth and feelings are identified but his bitterest trials? In which he is acclimated, whose air he is fitted to breathe, whose suns his hardened constitution can resist, and whose malaria but little affect him? Intimate is the connection between man and his native country; his attachments are all there. It is there he erects the altars of his religion, and the shrines of his liberty, defiled and degraded however they may be. Let him breathe the miasmata of the swamps; let the siroccos of the desert blow upon him their full blasts; let the suns of the tropics melt his heated brain, or the eternal snows of the north chill his heart's blood; no matter, the anchor of his hope is there cast, and all his loves, all his aspirations, and all his combinations of interest are there.

The feature in our Slavery most to be deprecated, as all writers and thinkers agree, is the color, the foul fast color, as eternal as the hills, and as everlasting as the animal economy. The Roman slaves, the Grecian helots, the German and feudal vassals, the Russian serfs when freed, mixed in the great mass of freemen, and were no more degraded, no more pointed at with scorn, and marked for an infamous race. But alas! here the mark remains, and like the stigma upon a convicted felon, runs with his latest posterity. His own merits or the philanthropy of his master may free him, but he walks forth more to be pitied, more sunk in the scale of humanity than when in Slavery. From his previous state, he is ignorant, poor, and low-spirited by habit; in his new state, he still stands, marked by nature's God, with an everlasting and distinctive brand, and remains degraded, both he and his offspring, by the conventions of man. He brings with him no wealth from the low and degraded level where he has wrought as a slave; the lights of science have never shone upon his benighted and excluded existence—nor has any aspiration of ambition ever stirred his heart and lifted him up to dignity and usefulness. He goes forth into freedom a marked and degraded being. No political privileges appertain to his case—he holds no offices,—he votes not with freemen—worships not at the shrines of liberty; and is thrust forth from all the rights of citizenship. He marries no white man's daughter, sits at no white man's board, enters no white man's parlor, but cap in hand as a menial. He gives his testimony to no fact, however important to the good order of society, the cause of justice, or the rights of property. He fights for no country, for he has none. He enters no factory to render his labor available to himself and his country, because white operatives forbid it. He labors on no canals, or roads, or public works, because white hirelings will not associate with him even on the lowest level. He is forbid to travel or trade—to remain in the State where all his attachments are—where his meritorious conduct procured his emancipation. He goes to the next slave State, there too he is ordered off, and put in prison and sold again into Slavery if he does not obey. He then goes to some free State, supposing that there he would find a home and an abiding place; but no! thence too he is driven by laws unjust and unrelenting, and is forbid a residence. With no abiding place, no home, no information, no rights, political or social, no wealth, he is a wanderer on the face of the earth, and like Cain, marked of God, but not for murder or vice. Is it to be wondered at that he should be poor, and mean, and ignorant, and even vicious and immoral, without any character cherished in him, to lift him above meanness, idleness, and vice? No wonder that he remains in Slavery, and often returns to it, after having freed himself from its thralls, as the least of his evils. No wonder that he continues to affiliate with slaves even when free, and manifests no aspirations for wealth and the higher comforts. When free he must carry himself humbler, and be more bowed down than when a slave, for he has to conciliate all the lords of creation from the nabob to the drunken bestial, to avoid mobs, stripes, and summary chastisement, for which no court opens to give him redress.

What now, I ask, is the remedy or remedies for this state of things? It will require all the remedies to correct it—to discharge Slavery, to disarm the freed negroes of those characteristic vices,—and lift them up to usefulness and citizenship. There must be great objects and high motives operating upon us, both as masters and citizens of a free country, when we take hold of this difficult subject. There must be, and we must make up our mind to great sacrifices of interest and feelings, and our long-established prejudices must be offered up willingly to promote the cause, and free the country from the reproach of Slavery. Much has to be done individually, and still more politically, and all moved up to under the influences of the light, the philanthropy, and particularly of that public opinion, so supreme and commanding. No nation can hope to get rid of an evil of the magnitude of this, without great exertion and willing sacrifices of feelings and interest. The object is worthy of it; and its magnitude will sanctify any such exertion; any sacrifice that can be offered. It would have been worth in dollars and cents, hundreds of millions to this nation, to have never had this foul spot in its otherwise bright escutcheon. It is now worth as many millions to get rid of it—purify the shrines of freedom, and vindicate this hopeful experiment of young liberty to the good and benevolent of mankind. Let us make our minds then for exertion, for sacrifices, and throw all false feeling and prejudices to the four winds. (Political remedy.)—first; Our Legislatures should exert themselves to pass laws for the gradual emancipation of the slaves in their jurisdictions; and provide in some way for their education, preparatory to that event. It may be policy to extend the boon to those under ten years of age, and to the unborn; which will leave all the old ones still in bonds to subserve their masters' interests, and because they are not fitted for freedom. One age soon elapses, and is but little in the annals of Slavery. Time would soon bring up the rising generation into the state of freedom for which they would be well prepared. If laws cannot be passed to accomplish this, without pecuniary satisfaction to the owners, let some be offered, both by the particular State, and the Federal Government. All, whether directly interested in Slavery or not, would, individually, or through the Federal exchequer, be willing to pay something to remove the evil, and purify the temple of liberty from the abomination. Almost none would think with Governor Hammond and Mr. McDuffie, that it was a blessing, and be prepared to brave the world with a display of its foul train. In spite of the morbid and inflammatory feelings of the slaveholders, in the national and State councils, our State and national assemblies ought to persevere in the efforts to do good; and in some way to get the lever of their own power under the foul weight, and lift it from the necks of this people. If a pestilence were to sweep through the large districts of the land; a fire destroy the great points where thousands centred their interests; or a war devastate important portions of the country; all, individually and nationally, would feel bound to step forward to the relief of such districts and of such people. If a great work was to be executed in order to secure the defences of a country; a great road or canal has to be made to let out to a market, a whole district of a very productive and populous country; and great embankments, great ditches, and drainings to be realized to secure from inundations, or to render whole tracts healthful and available; then, not only the individuals, but the body politic, step forward to the task with money and labor. Why, then, cannot individuals and the Government concerned, come forward with their money and labor, to remove this worst malaria, this dreadful disease, this scathing pestilence, and this most dangerous of all enemies in our very bosom? Whip me the benevolence and that sort of political economy, that strains at a gnat, and swallows a camel!

2d. Our Legislatures, State and General, should raise the platform upon which our free colored people stand. They should give to them full political rights to hold office, to vote, to set on juries, to give their testimony, and make no distinction between them and ourselves. Leave the social parts of their rights, to the conventions of society, which always takes care of itself;—all the law can do is to regard their political rights. It is worse even than Slavery to have a degraded, disfranchised class of freemen in any country. They form a lower level to which much of the availability of the nation drops, and drags down all within its reach. The free negroes being thus degraded, thus distinctly marked, can have no pride, no self-esteem, and are thrown for sympathy into the arms of the slaves, and use all the means freedom gives in rendering them discontented and unhappy. They work up to no mark of usefulness, have no forward ambition, and become content in depredating in that community which has denied to them citizenship. Can we hope to raise their lot? Is it human nature, under those circumstances, to be proud, and intelligent, and honorable, and useful? As well might we urge to a forward movement the victims of a prison, the tethered ox, the drunken, the dead, as to expect any great, any disinterested, any patriotic action from the free colored man thus crippled, thus confined. How inconsistent! We throw them into the very dirt, steep them in poverty and ignorance, take from them their rights, their pride, all motives to high acts and virtue, and wonder they do not rise! We deprive them of a country, and wonder why they are not patriotic and useful! We knock off their chains, and leave them still in prison! We take from them all character; and look for virtue and worth in their deeds! What nation before this ever destroyed one-twelfth of their whole population, and left them to fester in society! We have done this in having and keeping one-twelfth in Slavery.

If a prophet from God, from Heaven, were to assure us that this Union depended upon the discharge of Slavery, would we not make an effort to get rid of it. Our reason, God himself, does so assure all who think, yet we stir not, we slumber on. The volcano thunders beneath us, we rise not from our bed of danger; "whom the Gods intend to destroy, they first make mad." Our national character, our best consciences, our duty weigh nothing in the scale of Slavery, against the pride and selfishness of the master. The instrument called the Constitution, after pronouncing all men equal, and having equal rights, suffers Slavery to exist, and free colored persons to be denied all political rights; and after declaring that all free persons shall enjoy a free intercourse with the States, suffers the free negro to be driven out of all, and excluded from such rights. Deliver me from an instrument thus partial, thus unjust; that can be thus perverted and made to sanction prejudices and party feelings, and *note* the accidental distinction of color!

(Individual remedy.) As individuals, all owners of slaves should meet and give aid to every effort going on for the emancipation of the slaves. Should offer his own at half price, talk calmly and rationally on the subject, and join in deprecating the evil. They should encourage the Legislators to pass laws on the subject, not only such as tend to gradually free them, but such as give political rights to them when free, with a view to raise them in the scale of usefulness and worth in their own esteem. Individual owners, and those concerned, should look to the facts, and recognize the natural and certain progress of the disease and of its remedy, and meet the question fairly. Above all, they must make up their mind to rid themselves of all those prejudices that run against the free negro, and sacrifice them to the good of their country. They must see the necessity of having the free negroes on the soil of their nativity; and also, as a matter of course, the necessity of regarding them as citizens and a part of this nation. To make this easy and just sacrifice, or have no country, is the only question in the case. When time shall free them, and they be planted as the majorities in four or five States, they must be citizens, and come in, if at all, under the broad principles of the Constitution, and be an integral part of this nation. The sacrifice of our prejudices is not only necessary, but a just and small matter compared to the existence of a dear country. The slaveholders must calm themselves into just thinkers, and cease to provoke the Northern free States by putting them at defiance in Congress, and out of it. They must see the folly of this course, for already it has quadrupled the force of abolitionism, and convinced them that the slaveholders are not only unjust, but tyrants. They must look upon Abolitionists if they will, but also as in earnest, and in design at least as real patriots. The Abolitionist is becoming as reckless as the slaveholder when thus provoked, and may add violence and injustice to his course, that was intended to be mild and conciliatory. The slaveholders must encourage as much religion as can be introduced among the slaves without too much interfering with their labors, and ought to be allowed by their laws to educate as many as they choose, as preparatory to the great day that is coming of emancipation. A slave-owner, particularly, must look to and obey the progress of the times, and adopt all the ameliorating measures possible in his economy and management of the slaves. They should regard them as human beings and Christians, and spare the lash and all degrading punishments. They should hail the progress of public opinion, and aid it in lifting the slave into comfort and self-esteem. That goes to raise them from dirt, and vermin, and horrid hovels, to good beds, clean cabins, wholesome and abundant food, and decent, comfortable clothing. That goes to educate them, give them religion, and fits them for future usefulness and citizenship.

It is in vain for the master to try to fence his dear slaves in from all intercourse with the great world, to create his little petty and tyrannical kingdom on his own plantation, and keep it for his exclusive region. He cannot shut out the light of information any more than the light of heaven. It will penetrate all disguises, and shine upon the dark night of Slavery. He must recollect that he is surrounded. The North, the East, the West, and the South border on him; the free West Indian, the free Mexican, the free Yankee, the more than free Abolitionists of his own country. Everything trenches upon the infected district, and the wolf looks calmly in upon his fold. The very atmosphere he breathes comes fraught with liberty, amelioration, and humanity. The owner, the stern master, is giving away, and is adapting his discipline to meet the wishes of the great world. He begins to look upon his own conduct as unjust, his own discipline as cruel, and has to satisfy his own conscience by moving up to a better mark, to more affiliation with his slaves. Obeying these impulses gradually will accomplish much,—will cover the whole ground—go far to remove the evil—and is that happy blending into a sameness of feeling, an identity of interests that time is so certainly bringing on. This is the process under the influence of which, Slavery will disappear from the face of the earth.

From the Glasgow Argus.

GLASGOW EMANCIPATION SOCIETY.

The Eleventh Annual Meeting of the above Society was held in the City Hall, this evening, August 1st, at seven o'clock.

The Rev. Dr. Willis, one of the Vice-Presidents of the Society, was called to the chair.

The following resolutions were then moved, seconded, and carried unanimously:

I. Moved by George Creig, Esq. and seconded by the Rev. James M'Tear—

"That the report now read be adopted, printed, and circulated under the direction of the Committee."

II. Moved by Henry C. Wright, the anti-war lecturer, from Philadelphia, and seconded by Robert Reid, Esq.

"That, in our efforts to abolish Slavery, we stand upon the principle of Human Brotherhood; recognizing no distinction of sex, creed, caste, country, or condition; and believing that every human being has a right to freedom by virtue of his or her existence as such; and that, regarding *institutions as made for men, and not men for institutions*, we are bound to seek the overthrow of all religious and political institutions which cannot exist except by enslaving men.

2. "That slaveholding, and holding and using men as property, are one and the same thing—an act which no man can commit or abet without violating the spirit and precepts of Christianity, and the essential laws of our being, and incurring great guilt, for which, at the present day, there can be no apology.

3. "That slaveholding in America is not an institution, or a condition into which men, '*happen to fall*,' or under which they 'happen to be born or to be placed," but an individual act, like highway robbery and murder, for which each and every slaveholder, and abettor of Slavery is guilty, and should be held responsible.

4. "That all combinations among men, and all laws and constitutions, in Church or State, binding them, in any way, to countenance and sustain their fellow-men in the practice of slaveholding, are opposed to the eternal principles of natural justice; and are void from the beginning, and ought to be, at once and forever, annulled; and that all individuals and States that have entered into such compacts, enacted such laws, or formed such constitutions, are bound to withdraw from such unions, be they political or religious, and to abrogate such laws and constitutions.

"Whereas, The Constitution of the United States, by express provisions, binds the whole nation to protect slaveholders in carrying on the Slave-Trade, and in stealing and enslaving men; to aid in capturing and returning their runaway slaves; and by arms, to suppress all attempts of their slaves to throw off the yoke of their bondage; and

"Whereas, This construction has been given to that instrument by the uniform action of all the Legislative, Judicial, and Executive tribunals of the country, and by the unanimous voice of the people; and

"Whereas, The Annexation of Texas to the American Union, for the *avowed* purpose of extending and perpetuating Slavery, and the addition of Florida to the Union, as a slave State, with a Constitution expressly forbidding the Legislature to pass laws for the emancipation of slaves, together with other events of the past year, show the determined slaveholding character of that misnamed *free* Republic,—Therefore, Resolved,

5. "That is the duty of the friends of liberty and equal rights in Great Britain, and throughout the world, to combine, and by *Christian, peaceful, and bloodless* means, to seek the *dissolution of the American Union*, as the gigantic enemy of Freedom and the rights of man.

6. "That we heartily respond to the inspiring Christian watchword of the American Anti-Slavery Society—NO UNION WITH SLAVEHOLDERS—political or religious; and that we pledge ourselves to do what in us lies to give practical effect to a sentiment so truly just and humane, in this country, in America, and throughout the world.

7. "That the Glasgow Emancipation Society memorialize the Government of Great Britain to use all Christian and peaceful endeavors to procure the immediate abolition of Slavery in the United States of America, and in all other places where it may exist.

8. "That, as no Church composed wholly or in part of slaveholders ought to be regarded as a *Christian* Church, we have heard, with heartfelt satisfaction, of the severance of the connection between the North and the South in the two leading religious denominations in America (the Methodist and Baptist), on the question of Slavery.

9. "That, in the opinion of this meeting, slaveholders, whatever their character and standing in other respects, should be excluded from the religious fellowship of all denominations in all lands; and we are grieved to find that, when the moral and religious sentiment of mankind is being arrayed against American slaveholders, they should find countenance and protection in the *offered* respect and fellowship of the Free Kirk of Scotland, and in the silence and indifference of other religious bodies in the kingdom, the FRIENDS and the REFORMED PRESBYTERIANS excepted.

10. "That when slaveholders from America, or from any other country, visit this kingdom, it is the duty of the people to regard and treat them as 'manstealers,' and to warn and rebuke them as guilty of the 'highest kind of theft,' and as 'sinners of the first rank.'

11. "That it is the duty and the privilege of abolitionists in Great Britain and America to embrace every opportunity to instigate slaves to run away from their masters, and to aid them to avail themselves of this Christian and peaceful method of self-emancipation; and we earnestly entreat the friends of humanity in every part of the British empire, and throughout the world, to give comfort and protection to the hunted fugitives from American bondage, and be to them, in deed and truth, 'an asylum for the oppressed;' and this meeting expresses its deep sympathy for those Abolitionists in America who are now suffering an imprisonment, as unjust as it is malignant, for their efforts in the humane and benevolent work of instigating and aiding slaves to escape from the stripes and horrors of American Slavery.

12. "That this meeting earnestly entreat the churches of Europe, of all denominations, to take immediate and effective measures, through their acknowledged judicatories, to express to the world their determination not to receive slaveholders, or the abettors of Slavery, to their religious fellowship, by admitting them to their pulpits or communion; and that the Committee of the Glasgow Emancipation Society be instructed to transmit this our request to the various ecclesiastical bodies of Great Britain and Ireland, and of other countries, so far as they are able."

This motion was passed by the meeting standing up, and amid enthusiastic applause.

III. Moved by HENRY VINCENT, Esq. and seconded by ANDREW PATON, Esq.—

"Resolved—That the Memorial to office-bearers and members of Christian Churches in America, now read, be adopted by this meeting: that it be signed by the Chairman on our behalf, and transmitted to America by the Committee."

IV. Moved by Ebenezer Anderson, Esq. and carried by acclamation—

"That the office-bearers and Committee be requested to continue their services, with power to add to their number; and that the thanks of the meeting be given to Dr. Willis, for his excellent conduct in the chair." M. WILLIS, D. D. Chairman.

MEMORIAL AND REMONSTRANCE.

To Office-Bearers and Members of Christian Churches in the United States of North America, adhering to the Principles of the Protestant Reformation, contending for the Truth and Peace of the Gospel, in opposition to all contrary Errors and Practices.

We, the undersigned, inhabitants of Glasgow, and other towns in Scotland, members and Office-bearers of Christian Churches of various denominations, desire hereby to call your attention to a subject in which we have long felt a deep interest, persuaded that our Memorial cannot be in vain, and that our appeal will find a response in the hearts of many thousands among you, equally desirous with ourselves to remove every stain from the Christian name.

We have reason to know that negro slavery has been long incorporated with the Institutions and laws of America—that many devoted men have labored both to mitigate its horrors, and uproot its existence, by asserting Freedom to be the birthright of every human being, who lives upon our earth—and that the question of abolition or anti-abolition is, and must be, of growing interest to your entire nation. Without attempting to disprove that slaves may, in some cases, be more comfortably provided for, in temporal necessities, than many free men in other lands, we have evidence, undisputed and incontrovertible, that millions of our fellow-creatures are held and used as property, and as such, subjected to treatment both arbitrary and cruel—a system which no legislature can maintain

every dispensation and every age. We have no wish, brethren, to speak unadvisedly or harshly; but we have no conception of the Christianity under which immortal beings are bought and sold, held and reputed as goods and chattels—immortal beings capable of the faith and hope of the Gospel, and for whom we are bound to seek the salvation that is in Christ Jesus, with eternal glory.

In our own name, therefore, and confident that many thousands of persons, of the religious denominations to which we respectively belong, fully sympathize with us, we tender this earnest remonstrance, resolving to give all possible effect to the following positions, from our deep conviction of their truth:—viz:—

1st. That in the language of the General Assembly of the Presbyterian Church of America, adopted in 1794, we regard all "who are concerned in bringing any of the human race into Slavery, or in *retaining* them in it—all who *keep*, sell, or buy slaves, as man-stealers, guilty of the highest kind of theft, and as sinners of the first rank.

2d. That we cannot recognize as evangelical Christians, worthy of our fellowship, in any matter that affects the glory of Christ, any society of men, either wholly or partly composed of those who keep, sell, or buy slaves: And, whereas some, holding high and sacred offices in America, are concerned both in bringing their fellow-men to Slavery, and retaining them in it, such men are, in our estimation, totally unworthy of being accounted either members, elders, or ministers of the Church of Christ.

3d. That so far as we have opportunity, we shall resist every attempt to hold intercourse either in the preaching of the Word, the dispensation of ordinances, or sitting in our religious courts, with such ministers and churches in America, or any part of the world, as hold property in slaves, or tolerate this wickedness, so productive of other abominations, within their pale; and,

Lastly, That we cordially sympathize with those ecclesiastical bodies which exclude slaveholders from their communion; we would fervently bid them "God speed" in their endeavors to separate Slavery from Christianity, in name and appearance, as it is essentially separate in fact, and to hold up the foul system to the scorn and execration of mankind.

This memorial and remonstrance we affectionately submit to your prayerful consideration, joining with it our prayers for you, that in every exertion for the glory of God, and the benefit of man, "the God and Father of our Lord Jesus Christ may bless you with all spiritual blessings in heavenly places in Christ."

Signed in name and by appointment of a public meeting held in the City Hall, Glasgow, the 1st day of August, 1845.

M. WILLIS, D. D. Chairman.

Mr. A. Paton seconded the adoption of the memorial, and made one or two remarks on the nature of church-supporting slavery in America. He stated that in Richmond, Virginia, an attempt was made to get up Sabbath schools, but they were arranged on the principle that the slaves should not be taught to read, but should receive instruction orally, a mode of teaching by which, no doubt, they would be carefully taught the duty of obedience to their masters in all things.

The memorial was adopted.

Dr. Willis states that the memorial had been already united in by various Christian congregations; their names are as follows:—Relief Congregation, Auchterarder; Parish of Old Kilpatrick, all denominations; United Secession Church, Dalry; Original Seceders, Ayr; Earlston United Associate Seceders; Kirk session, Parish of Abbotshall; Parish of Fairlie; Reformed Presbyterian Congregation, West Campbell Street, Glasgow; Minister and Kirk-session of Forgandenny; Parish of Panbride; Congregational Church, Airdrie; Parish of Wanlockhead; from Rev. S. McMillan, Senior Relief Minister, Aberdeen; Parish of Dunkeld; Congregation of Veteran Chapel, Glasgow; Congregation of Burnhead, Penpont, and adjacent Parishes, of various denominations; Baptist Church, Stirling; United Secession Church, Lauder; St. Ninians, various denominations; Girvan Protestant Dissenters; First United Secession Church, Montrose; Reformed Presbyterians, Rothsay; Secession Church, Dunse; West United Secession Church, Haddington; United Secession Church, Dalreoch; do. Berwick; do. Yetholm; Congregational do. Forres; United Secession do. Cowgate, Edinburgh; do. Lothian Road, Edinburgh (Rev. W Reid's). Parish of Alva; do. Tillicoultry. The Committee will not, we understand, send off the memorial for some time—so that all those congregations that yet desire to unite in it may have the opportunity of doing so. Their signatures should be transmitted to Mr. William Smeal, one of the Secretaries of the Glasgow Emancipation Society.

From the Yates County Whig (Pen-Yan.)

We give place to the following communication at the request of a friend. When we promised it an insertion we were not aware of its precise import; but supposed it had *some* reference to the subject of Peace. Being what it is, we cannot suffer it to appear with even the sanction of silence, much less that of approval. If any one man in our country, more than another, has been the subject of misapprehension and misrepresentation, that man is Mr. Garrison. In the following article, from the Evangelist, we have sufficient material for two columns of comment, but we content ourselves with saying that the material charges attempted to be fastened upon Mr. Garrison we believe to be unfounded. From some familiarity with his religious sentiments, we have no hesitation in saying that could the reader see the *whole* of his speech upon that occasion, just as he delivered it, a far different impression would be left in the mind. As to his blessing God that he was *regarded* as an infidel, every one can see that this is far from *his* claiming to be such. We could imagine why he said this, and the connection (which is material) in which he said it. Mr. G. is not an infidel, unless everything not in accordance with orthodoxy, according to four or five denominations, is infidelity.

We have said this much, not for the purpose of defending Mr. G.'s opinions, not for the purpose of blaming our correspondent, nor the Evangelist's correspondent, (for we suppose they are both laboring under misapprehension,) but because we do believe that a man who *does* pray, who *does* believe the Bible, who *does* believe in the mediation of Christ as essential to man's salvation, who *does* believe in the preaching of the Gospel, and who *does* condemn all wrong, is entitled to a better name than that of infidel, (as this word is commonly understood;) and because we think that no one has a right to pronounce such a man, even by intimation, fit only for the abode of devils—

Mr. Editor:—At a late meeting in this village, for the organization of an auxiliary "Peace Society," some doctrines of Wm. L. Garrison having been alluded to, a person present arose, and in substance remarked, that he had the pleasure of a personal acquaintance with him—that he was an eminently holy man, and that he had no doubt he would be permitted to occupy a high place in heaven.

Not for the purpose of showing up the speaker's views in regard to the qualifications necessary for a "high place in heaven," but for the purpose of showing up to this community the moral and Christian character of this "eminently holy man," I will thank you to publish the following letter of a correspondent of the New-York Evangelist. It requires no comment,

Yours, &c. ******.

Correspondence of the New-York Evangelist.

Philadelphia, August 20th, 1845.

Messrs. Editors.—A recent visit of Wm. Lloyd Garrison to this city, and his public abuse of ministers and churches, and especially his violent attack on the sanctity of the Sabbath, ought not to pass without notice and rebuke. I know it is contended by some, that the wisest method of treating the calumniators of religion, is to pass them by in silence. But this is not always true wisdom. There are hundreds of superficial, ignorant men and women, who judge that sophistry and cavils which are not refuted, are indubitable truths. The poisonous shafts of Hume, the ribaldry of Paine, and the cunning artifice of Gibbon, would have been far more fatal in their effects, had it not been for the masterly exposure and triumphant refutation of their captiousness and satire, by Bishop Watson, and the learned Mr. Starkie. Mr. Garrison is far from possessing the tact or the talent of these champions of infidelity; and yet he seems resolved to do in a small way what they attempted to accomplish on a grand scale. It was announced through the public papers, that he would discuss, on the Sabbath, the 10th instant, the claims that are urged in behalf of this day. I give you the best report I can obtain from those who were present, of what was said and done. The services were commenced without the slightest recognition of God in any form—no prayer, no singing, nor the reading of any portion of the Scriptures. These were esteemed needless appendages to acceptable worship. The subject to be discussed was the claims of the Sabbath to be regarded as divine, and the proper method of its observance. The sanctity of the Sabbath, as an institution of God, was speedily disposed of, by a denial that the precepts of the Old Testament are of binding authority. This modern reformer boldly averred, "I know nothing of the Decalogue as a rule of life. I know nothing of the Old Testament, as any authority. It is dead and in its grave." The Saviour taught a very different doctrine when he said, "I come not to destroy the law and the prophets, but to fulfil." Mr. G. urged, that the observance of the Sabbath, as contended for by Christians, is a "great monopoly," and in its influence "grossly immoral." He saw no good, but a vast amount of evil, in the restraints imposed upon men on this day. He raved at ministers, as "wolves in sheep's clothing," and represented the churches as "dens of thieves." In the course of his vituperations, he said, "It is a shame to be recognized as a Christian. God be thanked that I am not so regarded. I bless him that I am regarded as an infidel. You may well be alarmed, if you stand well as a Christian in what is called a Church. You may well suspect that you are of your father, the devil."

Such is a specimen of the scurrility and spite of this man of disappointed ambition. There is no sort of abuse that he does not heap upon those who will not recognize him as their champion and leader. Much as our city abounds with sceptics and railers against religion, it is seldom we have one come among us more bold and impious in denouncing things sacred. The common epithets of dislike and disdain are quite insufficient to express the utter abhorrence in which he holds the institutions and the ordinances of the gospel.

Yours, &c.

Communications.

Letter from Dr. Hudson.

Springfield, August 15, 1845.

Friend Gay:—This "valley of dry bones," of mock democracy, and Christianity, where liberty is a placard to be nailed up at the corners of the streets, or proclaimed in public assemblies and synagogues, where the people "have a form of godliness, but deny the power thereof," has experienced an *abolition* shock of late—at any rate it is *awfully shocked!* Deacons, Bolles, Hawley, and Stowe, those very pious editors of the Republican, the Post, and Gazette, and their worthy co-workers, the ministers, the grog-sellers, the sectaries, and demagogues, appear to be in a perfectly spasmodic state of mind; scowling piously, howling awfully, against "abolition infidelity," "fanaticism," and "officious intermeddling with other men's business," &c.

Do you ask who has been troubling Israel up here—disturbing its repose? You know how much opposed to Slavery, the pious souls, who conduct the leading journals of this valley, are—and also the abhorrence of the ministers, churches, and grog-sellers, to "the peculiar institutions" of our country! "As much opposed to Slavery as anybody—but!!!"—

You know, furthermore, what great Anti-Slavery mass-meetings were held here last fall, (prior to the election,) and how they were sanctioned by the clergy, and addressed by the Websters, Woodburys, Choates—men filled with holy indignation against the system of American Slavery. Perhaps you have heard how rabidly the editors of the Springfield and Northampton papers, wrote about the Southrons, who treated their agents, Messrs. Hoar and Hubbard, so chivalrously, when on their mission at the South, in behalf of Massachusetts citizens; and also how very indignant they, in common with the ministers and churches of this valley have been, at the cruelties exercised at the South, upon the sons of the old Bay State—Walker and Torrey—for being merciful and Christ-like! Well, a few days since, a Southron, from Savannah, (Ga.,) J. W. Hodgson, with a lady and slave, rolled along into town, in great dignity and display—and held up an "almighty dollar,"—and anon, those pious souls cried, whoa! hurra! a Southern gentleman! hands off! "mind your business!"

Furthermore, I, in my every day, go ahead, "impudent," "fanatical," "infidel," "abolition" armor, happenned to run atill, of this "gentleman" slaveholder, *alias* man-stealer, with my Ithurial spear—when lo: this whole valley was in a perfect storm. The little pro-slavery toad, that, to escape the abolition influence, had been trying to disguise itself under abolition clothing, "saying "I'm as much opposed to slavery as anybody—but" was so filled with wrath, that, in its forgetfulness, it has bloated up and developed itself into a full-sized pro-slavery devil; and is roaring furiously and threatening Abolitionists, as of old, with annihilation. Mr. Hodgson, Southron-like, thought best to make his escape; hiring an extra, he fled to Northampton, and under the roof of the slaveocratic keeper of the Mansion House, felt apparently quite secure, taking the precaution to register himself from New-York, and to commit his lady and servant to another gentleman from that place.

We have several young men and women in Springfield, fresh from the South, who had experienced the blessedness of the chattel system, and who found their condition even in Springfield, so incomparably better, and happier than in the chattel state, that they were extremely anxious to have all men free, the deceived undeceived, and the degraded slave, free and exalted. Their bones were seemingly on fire—the spirit of freedom ran feverishly through their veins—and were almost ready for deeds of violence apparently, if they could but get their sister free from chains and slavery. One of them had an interview with the slave woman, who shrugged her shoulders at the praise of Slavery, and said she should like to be free. We followed in quick pursuit to Northampton. A few friends there heard the sound of our bugle, and come up to the rescue. Brother Ruggles and myself made an effort to see the girl—but were met by the slaveholder at the door, in great wrath, peremptorily denying us the right, and threatening us in true Southern style. Brewster, the keeper of the Mansion House, swung both fists, roared like a Bashan bull, met us at the door, and forbid our entrance; other citizen boarders were greatly enraged at our abolition daring. The girl was brought before Judge Dewey by his order; he refused us an interview with her—while he allowed the slaveholder to sit by her side, continually pouring forth his insolence—elbowing the slave, looking daggers, and calling us devils. The Judge told the girl she was free, and could remain here—or return with her friends. She replied that she wished to return, and thus the affair ended.

The Southern lady told the officer that the slave had children at the South—brothers and sisters, and father and mother; and these doubtless served as strong incentives for her to return, notwithstanding the danger she would incur in so doing; and furthermore, the slaveholder admitted that he had filled her mind with fearful forebodings, in case she chose to stay here and be free. That the Abolitionists wished only to get the slaves into their power, and consume them by hard labor, &c. He also knew the danger of allowing us to hold an interview with her, as he also admitted.

Though we were advised by some professed friends of the cause, not to meddle with the affair—anticipating the consequences—we felt that duty, present duty, was ours; not consequences. That in case she was their sister, daughter, or wife, they would at least make an effort in her behalf. Though she had been so degraded, as not to be able to discern her best interests, happiness, and friends; so much the more occasion we have for rebuking, in season and out of season, a system, the legitimate result of which, is so to degrade its victims—to dehumanize them; and, which it has perfectly done, when men and women prefer Slavery to Liberty. But in this case, the ties of a mother to her child, of a daughter to a mother, and sister to brothers and sisters, doubtless, was the cause of her wishing to return. She did not say she prefered Slavery to being free. We are glad we did our duty in this case; did as we should wish to have others do for us. We are glad, 1st. that we stood forth undisguised enemies to Slavery, a living rebuke to the vile system, shewing this man-thief, that there are those who have no fellowship with the unfruitful works of darkness—"no union with slaveholders"—but rather rebuke them. The slaveholder felt it; he writhed and threatened a prosecution for such intermeddling: his pride, his spirit was humbled; he found a Mordecai in the gate, who refused to do him—a slaveholder—honor for filthy lucre's sake. This day he has hired, I suppose, Sheriff Rice, to come and threaten me with a suit before the United States Court, if I do not "nod, and duck, and cringe, and *offer an apology, and thus ease off the matter.*" I told Sheriff Rice to go back and tell the Southron that I have no relentiness, "no compromise" with slaveholders, no union with those "with whom mercy is a crime!!" (Exit Sheriff.)

I am glad, secondly, that we "intermeddled" in this affair, because it has served to develop, and to disclose to the people, the friends of freedom, and the friends of Slavery; to put men in their *true position!* We have many in this vicinity, as everywhere else in this country, who of late, have been assuming a *false position*, in order to deceive the people, and use them for party and sectarian ends. They say they are opposed to Slavery, pass resolutions in churches, and make public speeches against it, and now and then notice a fugitive from Slavery; but when a *testing* time comes, we find them out. We see them under their true colors, chuckling hand in hand, in loving fellowship with the worst of thieves, with the enemies of liberty, the enemies of the laboring class of people, *the slaveholder!*

Such, now, are the editors of the Northampton Courier, Springfield Republican, Gazette, and Post. Such are the ministers, deacons, and leading men in the churches. Such are the grog-sellers, tavern-keepers, and political demagogues. Political and religious hypocrites, who for an "*almighty dollar*," will turn judgment aside, cast justice out of door, and trample truth in the streets; who know just enough to "guage men and souls, righteousness, and freedom," by dollars and cents.

The editors of the Northampton Courier and Springfield Republican, are peculiarly mammonitish, grovelling, wicked, senseless and mean, respecting the cause of humanity; nothing noble, manly, philanthropic, seemingly, enters into their conduct. Even slaveholders must be ashamed of such dough faces—creeping, crouching, ready to lick the spittle from their shoes, *for their money!*

The Courier offers the following, as a soother to the wounded pride of the slaveholder. "Our citizens are justly indignant at this high-handed proceeding. It is a shame that our friends and strangers from the South, who come to this village for the purpose of spending a portion of the warm season, must, as surely be annoyed by certain individuals, whose duty it seems to be, to meddle with everybody's interests but their *own!* The consequence is, that Northampton must be passed by, and become a by-word, *and thousands of dollars, which would be annually distributed here, in various ways, carried to other places.* We trust our citizens will take further notice of this proceeding, and have measures adopted to protect *our Southern friends*, and prevent a repetition.', Get up an indignation meeting in true Southern style. I guess this editor has tasted of "Massa's turtle soup" in Savannah. John Randolph never uttered a greater truth than that, "he could throw a silver dollar and make it stick in every such dough face!"

The editor of the Springfield Republican is greatly outraged, that I should indulge the idea that slaveholders, and their accomplices, are worse than sheep-stealers and horse-thieves. Doubtless this *deacon* is sceptical in the faith that a man is worth more than a sheep, or rather has adopted the exegesis, the spiritual lynch law of the Rev. Thornton Stringfellow, D. D. as published not long since in the Visitor, a Kentucky paper, to wit:

"God has said that a man is better than a sheep." "This is a scripture truth which I fully believe, and I have no doubt, if we could ascertain what the Israelites had to pay for those slaves they bought with their money, according to God's law, in Leviticus, 25, 44, *that we should find that they had to pay more for them than they paid for sheep*; for the reason assigned by the Saviour; that is, that a *servant* man is better than a sheep, for when he has done ploughing and feeding cattle, and comes in from the field, he will, at his master's bidding, prepare him his meal, and wait upon him till he eats it, while the master feels under no obligation, even to thank him for it, because he has done no more than his duty—and these and other duties sheep could not perform." Thus Southern and Northern priests interpret the sublime teachings of Jesus Christ, in respect to the value of immortal man. If a man is worth more than a sheep, then he that steals a man is a greater thief than he who steals sheep. And let any Southron who can, show a good and valid title to a single slave he claims as his property. "He that steals a man, *and sells* him, or if he be found in his hand, he shall surely be put to death." And the apostle classes them with sinners of the first rank; the word he uses in its original import, comprehends *all* who are concerned in bringing any of the human race into Slavery, or in *retaining them in it.* "Stealers of men are all those *who bring off slaves or freemen*, and KEEP, SELL, or BUY THEM!" Gen'l. Assemb. Presb. Ch. 1794: note to eighth Commandment.

But it is a vain thing to notice these *dollar-worshipping dignitaries*—they are "*paid hypocrites*," weather-cocks, the indices of a negro-hating, man-despising, bloody, cruel, colonizing, and slaveholding public sentiment! They must answer this matter at the grand assize—when "*their* covenant with death and agreement with hell shall be disannulled."

Thine, unflinchingly, for a general jubilee in the United States,

E. D. HUDSON.

P. S. I am informed that Mr. Hodgson, not content with depriving the citizens of Massachusetts the right of liberty at the South, is determined to prosecute me before the District Court of the United States, in Boston, and to use his language, make this a test question: have it decided whether Southern gentlemen, when they come into Massachusetts with their slaves, are to be annoyed, complained off, and ordered by Massachusetts officers to appear and show reason for illegally restraining their slaves of their liberty, and preventing the friends of liberty from holding an interview with them. Are we slaves? Are our citizens to be branded S. S. and imprisoned, and illegally incarcerated, and sold into slavery at the South, and in addition, to be walked over rough-shod, by these Southrons with their slaves! No, we will be free, and free to obtain the freedom of our brethren enslaved.

E. D. H.

Letter from G. W. F. Mellen.

Mr. Gay:—I have read your article, giving an account of the meeting of the Pennsylvania Society, with no little interest. I have, also, read Mr. Garrison's account of the same meeting, and I cannot but express my regret, that I could not have been there; not that I suppose that I could have changed a single vote, but because I should have liked to have met the Pennsylvania Abolitionists, and to have mingled my voice in a meeting, where, from your account, there was no attempt on the part of any one to suppress the thoughts that might at any time be laboring for utterance; and where all appeared to allow that a difference of opinion in any particular point, was not a sufficient reason to impeach the motive of any; or, on that account being set down as enemies to them with whom they happen to differ. I have long held it a self-evident truth, that it is alone by the conflict of minds on a disputed point, that the truth can be brought to light, and I cannot conceive any necessity, that ill-will, or hard thoughts should arise, or the rules of courtesy be dispensed with in any of our discussions, as is too apt to be the case. While I make these remarks, permit me, as I was not at the meeting, to be heard, to comment on an expression you have made in your article. After giving the vote, you say:

"So decisive a vote settles definitively the future course of the Society, and decides beyond contradiction, that the majority of the Abolitionists of Eastern Pennsylvania, are the friends of the American Society, and in favor of its distinctive, and honest, and noble doctrine, of 'No union with slaveholders.' The trial has been a fair one. Each side has been fairly represented, and a full and impartial hearing has been had, in probably the largest Anti-Slavery meeting ever held in the State. The Liberty party, and the Disunionists, have each marked out their separate paths, and the wisest course for all parties, is an entire separation; with views so diametrically opposed to each other, they cannot work harmoniously together."

When our Fathers came over in the Mayflower, it was the advice of Robinson, to those members of his flock, who were leaving the country of their birth, and their adoption, to make themselves a home on this continent, to keep their minds open to conviction, so that, at any time, if God saw fit to reveal to his Church any new truth, they should stand ready to receive it. I cannot but think that advice was good, whether it applies to religious doctrines, or to any other subject; and that we should not, because a majority of people happen to vote at one time one way, hold it should be a sufficient reason to close our ears, and our minds to all further inquiry; or, that the majority were infallible in their decisions; and that no further discussion should be had, and that neither any new truth, or any old one, exhibited in a different light, should ever again be urged on the notice of those who have voted in a particular measure; and yet your language would imply this. Would you say, because the majority of the Southern people and States say, that Slavery is right, ergo, they are right, and ergo, you ought not to attempt to convince them, they are wrong. Ah! you do go upon that principle; you say "No union with slaveholders." You would have us leave our Southern people to die in their iniquity, and because they now are opposed to you in principle, you would wrap yourself up in your own dignity, and have no care for their souls, and, "let no future attempt be made to harmonize elements so uncongenial." Is this the doctrine of the American Society? Because that society conceded the principle, that the Constitution of our country guarantied Slavery to the South, I never belonged to it, because I did not believe in the doctrine, nor would I subscribe to the sentiment; but yet, I have mingled with its members, taken a part in their discussions, and have tried to convince them of what in my judgment was a very gross error. Have I done wrong in so doing? Is the American Society ever to remain the same, or have its present members, as an old instructor of mine used to say to boys whose perceptions had come to a standstill, "learnt out;" and have they in consequence come to the "*distinctive*, and *honest*, and *noble*" doctrine, of "No union with slaveholders," and because they have got nothing more to say, and nothing more to learn, they are going to clear us all out of the bonds, that have heretofore bound us. Methinks this is rather a hasty measure.

About seven years since, when I wished to find a book that contained the records of the proceedings of the different State Conventions, that adopted our present Constitution of Government, I could hardly find one in this our so-called Athens of America, among all of our Abolitionists, that could tell me where they could be found, and so entirely had our people lost all notion of how this Union was brought about, that when I spoke of Conventions, I was once asked, if I meant abolition Conventions, and it was with no little difficulty, I could find all the facts necessary for me to make out my chain of argument, which no Abolitionist, or pro-slavery person, or slaveholder, has yet presumed to attempt to break asunder, because the facts are of such a nature they cannot be denied, and the conclusions to be derived from them are so palpable, they cannot be mistaken; and the consequence has been, that a silence as deep as the grave, and as great as that which the slaveholders now wish the Abolitionists to keep respecting their "peculiar institutions," has been maintained towards it. Even the organ of the Anti-Slavery Society, because its views came in conflict with its views, have kept back a justification of the truth of its pages. While, then, I would say, the facts I had then collected, convinced me of the truth of the doctrine, that Slavery is wholly inconsistent with the principles established in the Constitution; yet, since that was published, other facts and other reasons have come to light, that would have established it, if not one of these,—that were embodied in that work of four hundred and thirty-five pages,—had been given, and I cannot but rejoice, that although a majority of those who may have been assembled in Eastern Pennsylvania may have voted in effect, that our fathers were a set of base-born hypocrites, (though I must admit they were imperfect, and of like passions with ourselves,) yet that there is now a large party, who do not believe that they were so entirely depraved, and withal so foolish, as to have acted in the manner that the American Society accuses them. I know you had some able men among you, and who know enough upon the subject, to convince the minds of most any one, but at the same time, I am well aware, that in a heated discussion, much is left unsaid, that bears very materially on the subject. But lest I make this communication too long, I will refer your readers to a publication lately made by me,—also, to Mr. Spooner, who has lately written,—to screen reproach in Gov. Hammond's letter, which I here send you.

Respectfully, yours,

G. W. F. MELLEN.

Detestable Proceeding.

Friend Gay:—While on an Anti-Slavery visit to East Abington, Massachusetts, in 1843, I learned, for the first time, that there was a church in the land, calling itself *Christian*, that had, by special provision in the deeds of their pews, excluded colored persons forever from a seat in them, on pain of forfeiture of their ownership. This I learned, was true of the First Baptist Church in that otherwise respectable neighborhood: But regarding this as a remnant of the barbarism of past ages, I had almost forgotten the circumstance, till within a short time my memory has been refreshed by the recurrence of a similar barbarism perpetrated by a *Protestant Methodist* society, in the free and ancient Commonwealth of old Massachusetts! This *progress* among the Protestant Methodists of New England, is attributable, no doubt, to the bitter and proscriptive spirit of the organ of their denomination, towards all anti-slavery and *niggers*, ever since its establishment. I refer to the *Olive Branch*, under the control of Wm. Norris. Think of it, friends of the religion of the humble Jesus, a church professedly composed of Christian men and women, in the nineteenth century, deliberately enacting that a portion of God's children shall forever be excluded from a seat in a house solemnly consecrated to His worship, on account of the color of their skin. I have not time now to go farther into this subject. I will only add, that you can no doubt obtain further information by applying to Wm. Norris, as he is strongly suspected of holding one of the deeds of the said house.

MASSACHUSETTS.

"We Grind the Face of the Poor."

It is known to Abolitionists generally, that the most of the opposition that they meet with comes from the Church and clergy. As the advocates of the slave, we wield no weapon but the weapon of Truth. We have ever challenged the clergy to meet us in discussion, and to show, if they could, that we were wrong, or that our principles were not founded in truth.

We believe free discussion to be the duty of every rational being. It is the acting out of the command, "prove all things." It is inquiry after immutable truth; whether embodied in the Word, or hid in the works of God, or branching out through the relations and duties of man, we are bound to conduct this search, wherever it may lead, and to adopt the conclusions to which it may bring us. The clergy have refused to meet us, but have taken occasion to assail us and our motives, behind our backs, and the Church has heaped honors upon their heads. If a clergyman preaches a dozen sermons against Slavery, the Church excommunicates him; if he preaches half that number in favor of Slavery, she makes him a D. D. For instance,—the Rev. Mr. Cheney, of Seneca county, entertained a distinguished anti-slavery lecturer, (Abby Kelley,) and they brought him up before the church and tried him. The Rev. Thomas Lounsbury preached seven sermons, within the past year, against abolitionism, and endeavored to prove American Slavery to be right, and sanctioned by the Bible; and they have made him a Doctor of Divinity. Verily, the Church is progressing.

Not long since I took a tour through Livingston county. Livonia Centre, in that county, is noted for being a place where Abolitionists cannot get a hearing. A gang of rowdies have always been ready there, to mob the friends of the slave; and they have been set on by the members of the Presbyterian Church, (old school,) it being the most numerous in that place. They finally succeeded in driving or keeping abolition lecturers away.

The rowdies, after finding that they had no Abolitionists to mob, commenced mobbing the church. They took a heavy bar of wood, and fastened it across the door as a latch, fastened the end of a rope to the latch, running the other end over the door, so that one coming in would be compelled to take hold of the rope to raise the latch, before they could enter the church. Upon this latch was written, "Home Industry." And, strange to tell, this latch remained there during the services of three Sabbaths. The reason assigned for not taking it off was, that they were afraid that the rowdies would put something worse in its place. Finally, one of the members took it off, and the mob broke some of his farming tools, tore the top off his shed, &c. But to cap the climax, the mob took a grindstone, and fastened it on the gable end of the church, above the door. They then had a man's head and face carved out in good style, and painted.—They placed the face of the image so that the nose would touch the grindstone; and underneath was written, in large letters, "We grind the face of the poor." When I saw it I was informed that it had been there six weeks, and as the only way to take it down, without displeasing the rowdies, the members met and resolved to paint the church. Of course they had to take down the grindstone in order to paint that part of the house. The clergyman in this same church will not read a notice of an anti-slavery meeting up to the present time.

These pro-slavery clergy do nothing but build up a public sentiment against the oppressed. I lectured a short distance from Livonia Centre, and was mobbed—the mob throwing eggs, sticks, and stones, one of which did me considerable injury; all of which I attribute to the influence of American religion. Yours, for the oppressed,

W. W. BROWN.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 18, 1845.

To Delinquent Subscribers.

The Executive Committee have determined to adhere still more closely than they have yet done to the cash principle. Ample time has been given to all to balance their accounts, and the following arrangement may be considered as final:

All persons who owe more than two years will receive no more papers after two months from this date have elapsed, unless they have paid in the meantime to the commencement of their current volume.

New-York, August 14, 1845.

The Unconstitutionality of Slavery; by Lysander Spooner. Bela Marsh, Publisher, 25 Cornhill, Boston.

Some years since a witty author in England, for the sake of exercising his ingenuity, and showing to how ridiculous conclusions we might come, by a mere reliance upon the reasoning faculties, wrote a book in which he proved most incontestably, that such a man as Napoleon Bonaparte had never existed. People read it, laughed at it, admired it—but believed the same as ever that the humble adventurer from a little town in Corsica, had made the kingdoms of Europe his playthings, had sat upon the throne of the empire of France, and died at last a prisoner and an exile, on a distant island of the South-Atlantic. Had any refused to give credence to the facts of contemporaneous history, and accepted the logic which would make them fictions, none would have been more astonished, or more amused at the unexpected success of his experiment, than the author of this work.

I am not sure, that Mr. Lysander Spooner is not making a similar experiment upon the credulity or the stupidity of the people of this country. I should be fully convinced he were, were it not impossible to detect any wit in his design, or the apparent necessity to him, that existed in the other case, of convincing the world, by absurdity, that the mere logical faculty is not the highest of the human mind; and were it not evident that he sincerely believes in the truth of the singular positions which he advances and maintains.

It is giving no more than due praise to his book to say that it is singularly ingenious. Had it been made as a plea at the bar, or had he made one equal to it in logical acumen in a similarly difficult case, it would place him at once at the head of that portion of the profession, who are famed rather for "making the worse appear the better cause," than for that nice moral sense and love of justice, for its own sake, which belong to the smaller number. It may be—I do not doubt it is—that love of justice alone, has led him to take the view he has, on the question which this book discusses, but if given as a lawyer, it would only have earned him a reputation for ingenuity, in proving black, white, without gaining him a name as a man of fine moral discrimination.

For in saying that a love of justice prompts a man to assume the position of the unconstitutionality of Slavery, a qualification should be made. It is good to hate the wrong, but it is not good so to hate it as to forget that we must always do right in our opposition to it. We have no right to be unjust to the master, in being just to the slave. We must not forget that we have other duties than to free the bondman. In freeing him we must be especially careful that we do not ouselves become the bondmen of erroneous principles and wrong actions.

If Mr. Spooner's abhorrence of Slavery in the abstract, should hurry him into a belief that man could not by any possibility commit so great a crime as to hold his brother man as a slave, and obstinately persisting in such a delusion, in spite of facts, he should sit down quietly, and refuse to do anything to abolish a system, the existence of which he denied, he would hardly, it seems to me, more outrage his moral sense and his common sense, than he now does in the position which he assumes. In both cases he shuts his eyes to the main fact, and thus makes it impossible that he should see his duty in relation to it. If Slavery exists at all, he is under an obligation to labor to abolish it; and if it is constitutional, he has a duty to perform in relation to the Constitution. To persuade himself that it does not exist, is to forget his duty in the one case, and to convince himself that it is not constitutional, is to neglect it in the other.

Indeed, I rather wonder at the modest title which Mr. Spooner has chosen for his book, and the very narrow limits to which he has confined his argument. I know it is not common to give a very loose rein to the imagination in sober legal disquisitions, but having gone so far as he has, he need not have made a much larger draught upon our marvellousness had he gone a little farther. He should have styled his book the *Impossibility* of Slavery. Having so ingeniously shown that it was never *legal*, a little stretching of his argument this way, and a little pulling that, might have so covered up the system that we should have believed it never had existed at all. There has surely been a great blunder about this matter, from the time that Dutchman went into Jamestown with a certain number of Africans as passengers—steerage passengers, probably—down to the present moment. Indeed, it is not certain there ever was such a Dutchman, for historians are not agreed as to the precise date of his arrival. We are therefore fairly authorized in assuming that he never did arrive, and if he did not, it may be triumphantly asked who did?" Or adopting Mr. Spooner's method of never travelling out of the record, and admitting no interpretation but what the language used will strictly bear—a rule no more unreasonable for other history than legal—it will be difficult to show, from any record absolutely to be relied upon, under such a rule, that there ever were any slaves imported. To-be-sure we may point to this class of persons among us, and insist that they must have had ancestors in the same condition; but it is a *non-sequitur* in this sort of logic, that the fathers must have been in the same condition with the children. Beside, there is no language used by the slaveholding code which strictly describes a slave. Tried by the logical rule that it is impossible for a thing to be and not be at the same time, there are no slaves, for a *person* cannot be a *thing*. The language of the civil law, on which Slavery professes to be based, cannot define the condition of a slave. Therefore, it is all a mistake, and there is no such class of persons among us.—They are a portion of the body politic, illegally as well as immorally deprived of their rights, and their oppressors are to be proceeded against at common and statute law, as common thieves and robbers. I have no doubt Mr. Spooner, by a little stretch of his ingenuity, starting from such premises, would come to such conclusions as these, that Slavery is impossible, and he would depart as little from the rules of common sense, however closely he might keep to those of logic, in doing so, as in his efforts to show it to be unconstitutional. I believe, however, that even the Liberty party editors, who give his book such hearty welcome, would hardly be ready to accept such a doctrine. It is certain that very different principles lie at the bottom of it than those by which Abolitionists have heretofore professed to be governed.

The first chapter of Mr. Spooner's book, he devotes to an answer to the question—"What is Law?" He defines it to be absolute morality, and absolute right, or, in his own words, "law is the rule, principle, obligation, or requirement of natural justice."

If he means by this, simply that the natural law is the paramount law, and that all others should be made to conform to it, he does not differ from those writers whom we are accustomed to look up to as the clearest and best expounders of fundamental law. But if he means that no regulations which societies of men choose to make for their own government, are *law to them*, because they may be opposed to sound morality, or what society in a more advanced stage conceives to be such, then, I apprehend, he differs very materially from all law-givers, from Moses down to the present time, and all writers of any acknowledged authority who have written before him.—This last I understand to be his position. Yet while asserting this principle, his whole book is a labored effort to show that Slavery is unconstitutional, not simply because it is immoral, but because it never has been distinctly established as a *legal* institution according to the statute He involves his argument in confusion at the very outset, and never gets it disentangled.

While asserting that that is not law which is not moral, he acknowledges involuntarily that that which is immoral may be established as legal, according to a constitutional compact which men may make for their own government. For instance, on page ten he says:

"No oaths which judicial or other officers may take, to carry out and support an unlawful contract or constitution of Government, are of any moral obligation. It is immoral to take such oaths, and it is criminal to fulfil them. They are, both in morals and law, like the oaths which individual pirates, thieves, and bandits give to their confederates, as an assurance of their fidelity to the purposes for which they are associated. No man has any moral right to assume such oaths; they impose no obligation upon those who do assume them; they afford no moral justification for official acts, in themselves unjust, done in pursuance of them."

Here is sound doctrine, but expressed with a singular confounding together of the terms moral and legal.—Mr. Spooner cannot make this very apt illustration of the immorality of a certain "compact or Constitution of Government," without at the same time acknowledging the fact, that such a compact or Constitution may be made by men. Whether it can be *rightfully* made is not now the question, but whether it can be made at all, as the *law* for a community of men, who, either because they know no better, or are wilfully bad, will uphold it, and be governed by it. A piratical Government is immoral, everywhere and at all times; it is illegal only to those who are not pirates. A slaveholding Government also, is always immoral, and no man has a moral right to assume an oath in its support; it is legal, however, to those who chose to support it. All bad governments are immoral; but to say that they are not legal, is in effect to deny that there ever was a Government, for that is not Government which is not founded on law, but is anarchy. One may believe war to be wrong, but was there never a legally constituted Government with power according to its Constitution to carry on war? The non-resistant says, that the use of force is immoral. All Governments since the world began, have been founded on force. Was there then never a legal Government? In short, this doctrine proves too much. It would show that there has never yet been an entirely legitimate government. But it will be hard to convince men that the Roman Senate gave no law to the world, or that the British Parliament is an illegal assembly of solemn triflers. Whether their laws were, or are moral, or not, they were, and are, nevertheless, law.

Now this confounding of absolute law—the law of morality—and municipal law, which, whether right or not, men choose to be governed by, runs, as I have before said, through the whole argument. Nor, is it unimportant to point it out. For if Mr. Spooner's first position, that nothing is legal in any sense that is not moral, then the whole of his book, except the first chapter, is a work of supererogation. Clearly, if Slavery is illegal because it is immoral, then if the Constitution is pro-slavery, it is an absurdity; and any legislative acts, or any judicial decisions under it, or any oaths in support of it, are absurdities. The instrument is good for what it is worth in other respects, but in this, is good for nothing, because illegal and absurd. Therefore, it is of no consequence whether it

ed, fundamental principles may be overthrown, and the general system of the law may be departed from, if the legislative intention to effect such objects be expressed with "*irresistible clearness.*"

We may then put to Mr. Spooner two questions. Do you mean to show the unconstitutionality of Slavery by its immorality simply, on the general ground, that anything immoral is altogether and entirely illegal? If you mean this, you affix to the term *law*, a meaning hitherto unheard of, and one which, should it be generally adopted, it is hardly possible,—to quote your own words—"would spare enough of our existing Constitutions to save our Governments from the necessity of a new organization."

Or, do you mean to affirm that Slavery is unconstitutional in the commonly accepted sense of the term, and when the Constitution is tried by the ordinary rules of interpretation? If you mean this, then we join issue with you, first, as to what the ordinary rules of interpretation are:—a point to be settled by authority, which we affirm, and can easily show, is against your method of interpretation:—and secondly, we join issue with you on the question whether Slavery is constitutional or not—a question, which when tried by these rules, as we think they are established, can be, as it has been again and again, settled in the affirmative, as incontestably as that the Constitution itself was ever framed.

Ingenious as I have said the book to be, I think its ingenuity chiefly consists in skillfuly asserting, and insisting upon one or the other of these two premises, as best suits the writer's purpose at the moment. But the premises themselves are so entirely at variance, that it is manifestly unfair and improper, to use them indiscriminately in the same argument. Moreover, they are both false, and of course, the deductions made from them fall to the ground. With all its ingenuity, it is not saying too much, to assert that the book is in reality very weak, and with all its show of logic, sets logic at defiance. Labored as it is, I hardly believe that the Liberty party will accept it as one of their text-books, though there are some portions of it in relation to the slave-clauses of the Constitution, which they may embody in their own arguments on the Anti-Slavery character of that instrument. To these portions I may refer again.—G.

Measures.

Everybody has a plan for abolishing Slavery. Liberty party means to do it by voting one set of men out of office, and another in; by putting all the loaves and fishes into their own baskets; by telling all the slaveholders on the cotton, and rice, and sugar plantations, down in the Carolinas, and Louisiana, and Texas, and the Capes of Florida, that they shall not be Presidents, and Cabinet Ministers and Postmasters; and as it seems not absolutely certain that this method will bring about the desired end, then, according to the Emancipator, Liberty party is to buckle on the cartridge box, and try the "moral suasion" of shooting them into good behaviour. One class "down South," hopes to do it by the "inevitable laws of population;" by making all the people white; and this method, it must be confessed, they are very industriously engaged in. Another looks to the whole extermination of the African race, and there can be no doubt of their sincerity; they would abolish it immediately in that way, if they had the power. Still another, with signal humanity, would return them to that land about which so many fond associations cluster, and for whose climate, language, and customs, a brief residence on this continent cannot have unfitted them; the slight obstacle which has hitherto stood in the way, namely, that in a quarter of a century they have shipped far less than a year's increase, it is hoped time will remove. But the most favorite plan of all, and one which recommends itself chiefly to the philanthropy of the nation, is to let it alone altogether. This, we are assured, will do the work gradually, and all in good time. The priest hugs it to his bosom, and nourishes it on the sacramental wine and bread, and covers it up with his sacerdotal robes, or even puts surplice and bands upon it, and sets it up in the pulpit to preach to the people, and says, when we are Christian enough we will abandon it, which it must be confessed, is a very gradual way indeed. The politicians set themselves up at auction to the slave-power, and they who put upon themselves the lowest price, are sure to win the prize of being slaves to this base tyranny, while they laud the greatness and the virtue of this wonderful republic, and assure us that the onward march of democracy will yet free the world. The merchant counts his cent. per cent. on cotton and sugar, and is very certain that this matter does not lie in his line of business. And the Socialist is as certain that there can be no necessity for these "fragmentary reforms," for the "universal unity" is the true idea, and that there will be no slaves when everybody has joined a community, or association. But our way is different from all these. We still believe in the old method of the "foolishness of preaching," and of persuading men that this national crime is an abomination in the sight of God, and one that must be immediately abandoned; and by repenting us of our own sin, and plucking the beam from our own eye that we may see clearly to take that from our brother's, we trust that speedily the slave may be freed.

A gentleman called on me a few days ago to show me a machine, wishing probably, though he did n't say so, that I would tell the people of it. Probably he did n't know how small a band of fanatics read my poor words—or perhaps indeed he did know, and thought them his fittest audience. It was a flying machine, and somewhat in the shape of the body of a bird, with a steam engine for the muscles, and wheels for wings, and a rudder for a tail,—or a tail for a rudder. It is to fly like a bird, and its wheels at right angles with the body, are to beat the air like a bird's wings. The comparative gravity of the whole great mass, is to be attained by filling the different departments with gas, and it is to rise like a balloon. So it is, after all, an improvement on the bird, for it will go up without effort, and will go up at any rate, unless tied down, and when up, has nothing to do but to "go ahead!" He calculates that he will go to Europe in sixty hours, and to Philadelphia in half-an-hour. And who that remembers that first little steamboat with which Fulton crept up the North river, will say he cannot do it—that he cannot go up and "put a girdle round the earth in forty minutes?" The only thing that shook *my* faith, was, that he had n't tried it yet!

But he was n't one of your plodding machinists, who was calculating how much money he could make, and how quick he would make it, flying about the world. It was to bring man together, and make the uttermost parts of the earth acquainted with each other. Man was no longer to be a stranger to his brother, nor his enemy, because intervening seas and "narrow friths," divided them. The nations of the earth were to shake hands with each other, and all the world were to become near neighbors. Men could n't fight, when they could just fly over, and settle their difficulties before dinner, and be back to tea. He did not say all this, to-be-sure, but then he hinted at it. And then, of course, it would abolish Slavery, for we could just fly down to Carolina, and give them a lecture every day from the top of the bird. They could not mob us, for they could not catch us. But it would not do to send "agents," such as Massachusetts sends sometimes, for they would fly too soon. Beside, if they would not listen to our preaching, we could take another way. Conceive of a flock of these birds lighting down upon a plantation among the slaves in the cotton-fields, or in the swamps, and offering free passage, and "through by day light," to Canada. They would n't stop to pack their trunks, I fancy—even if slaves had any trunks, or anything to put in them. Doubtless they would consider such a visitation a special interposition of divine Providence, and the slaveholders would look upon it as from the devil himself. That would be a *Hegira*, indeed, such as history cannot tell of. It would be a greater miracle than the Hebrews passing through the Red Sea at low tide. It would ruin the business of the underground railroad in a very short time.

But I fear it wont be practicable very soon to abolish Slavery in this way—"all flying," as the boys say. We must creep along in the old fashion. Slow as that seems, we may abolish it so, if we will do our duty, before our friend will get his bird in flying condition, and be able to take all the passengers we should want to engage for. I would trust in his method, though, in preference to any of the others that I have mentioned.—G.

This Week's Paper.

A Southern paper, in remarking in a few lines upon the recent outrage in Kentucky, in terms of approval, congratulates its readers, that, anti-slavery as the North is, it is not all so. He proclaims with exultation, so far as his observation extends, the Northern Democratic press, to a paper, approves of the course pursued in suppressing the True American. The same meed of praise he extends to the Southern Whig Press. As to the first fact, my own observation bears out its assertion, and the implied compliment of the Northern Whig press, as a general thing, is deserved. Some of their leading papers, and many of those published in the country, have shown themselves to be the friends of the freedom of the Press, and of Speech. Liberty party is welcome to the assertion to prove a coalition between the "Garrisonians" and the Whig party. In our own pro-slavery column of this week, we give an article from a Northern Democrat, and one from a Southern Whig. This contemptible little Perry Democrat is a fit whipper-in for his Southern overseers. It is amusing to see the hypocrite's democratic horror of a slaveholding President. That is all right in itself, but could n't he refrain from insulting the commonsense of his readers, by remembering that his own party has just annexed an immense territory for the single purpose of opening a new market to slave-traders? The man of the "Chatahoochee," who would display his zeal so signally to indulge his "Southern taste," is less wicked than this Northern Democrat, who is in love with tyranny for its own sake.

The "Cleveland American" is a Liberty party paper. The extract from it shows one of the methods resorted to by that party in Ohio, to injure the influence of our agents. Of course there is another side to the story. But supposing Mr. Giddings does give the weight of his influence in support of anti-slavery lecturers, Whig as he is, does Liberty party hold that to be a crime?

I copy Dr. Alcott's letter, as a specimen of that sort of contemptible cant, to which men so often resort, in excuse for their own supineness, and to hinder the progress of the Anti-Slavery cause. We know what Slavery is without going to the dictionary, and we can be Abolitionists, and live on bran-bread beside, as a good many of us have proved.

The offensive article from Clay's paper, which was the immediate cause of the out-break, will be found in this week's paper. Though there is much in it to which an Abolitionist cannot assent, yet there is a great deal of truth, well digested, and well expressed.

Nobody, I trust, will fail to read the communication from "Massachusetts." What has the pious brother of the "Olive Branch" to say to it? Guilty or not, neighbor? Is it too *harsh* to say that a church in which pews are held on such terms, is a house of the devil, and one of his choicest dwelling-places, rather than a house of God?

The article from the Yates County Whig, I copy, partly as an extraordinary instance of magnanimity on the part of a political paper, and partly to show to what base purposes these pious people will lend themselves. Of course, it needs no comment.

The A. B. C. F. M.

The annual meeting of this Board was held in Brooklyn during a part of the past week. The attendance was very large, the assembly rather imposing, and to those concerned doubtless the proceedings were very interesting.

The action of the Board on the subject of Slavery was, to the members, entirely satisfactory, and as they represent the great majority of the evangelical churches of the United States, we have fairly represented in that action the deliberately chosen position of the churches themselves. No Abolitionist of the old school, however, I presume will concede that, tried by their own standard, it is either consistent or Christian. Either the whole scheme of Church organization is an unwarrantable and tyrannical assumption of power, or they depart most widely and wickedly from what they assume to be their Christian right and duty. If it is the right and the duty of the Church, to say what is sin, and who is a sinner, and deal with him accordingly, then they are bound to treat all sin and sinners on precisely the same principle. And if they have no right to exercise this power over the consciences and acts of men, and yet do it, then the sooner the institution is trampled under foot the better. But I do not mean to discuss this question. I only wish to show that while they do assume this power, the most flagrant infringement of the divine law which man can commit they refuse to consider as worthy of any Church action.

The Board made a long report on the subject of Slavery. It was very evident, from the debate of an entire day, that they would gladly have staved off the whole question, and have left untouched what they admit to be an evil. But the increasing Anti-Slavery sentiment of the people demands action, though the humility of these lowly Christians will not permit them to take a higher position than the "heathen round about" glory in standing in. Unwilling probably to rebuke the world, they follow in its footsteps, and will be willing to treat Slavery as a sin, when the world has declared it to be criminal. In the meantime their learned ingenuity is rather put to it, to keep in the rear of the "publicans and sinners."

Their whole course of action hangs on this one principle laid down in the report; namely: that "the one primary object of the Church is that of securing holiness in the hearts of individuals." To this, "civil and religious liberty, improvement in civilization and the arts of life, and the introduction of the best social institutions, admitted to be indispensable to the highest well-being of a community," are all "secondary." In other words—no matter how men live—no matter what relations they establish and sustain towards each other—no matter whether "the tree brings forth good fruit," or whether "the holiness in the heart," forms itself in the outward life of the man; if men *feel* holy it is enough. It is belief that is wanted, not a life. True, the report asserts that the evil of Slavery, and all other social evils, will be abolished by the "prevalence of that regard for justice and human rights, and that humane and philanthropic feeling, of which Christian knowledge and spirit are the only permanent basis." But Christianity does not consist in these, though these are the fruits of Christianity.

But starting with this principle they come to the conclusion that their missionaries must be left to decide for themselves, whether the converts have secured this "holiness of the heart." It is not in the province of the Board—or of the churches which it represents, to say what is sin. If a man, then, be a slaveholder, it is no bar to his being a Christian, for the missionary may deem that he is possessed of the "holiness." The proof of the "holiness," is not asked that he cease to be a slaveholder. The same principle of course will hold good in any other supposable case, and it should not be necessary that a man cease to be a thief, a drunkard, or an adulterer before he is entitled to Christian fellowship. And this is the reasoning, and these are the legitimate deductions from the reasoning, laid down in this Report of the American Board of Commissioners for Foreign Missions. They prove at least one thing—that this assembly of reverend divines, is a solemn conclave of reverend hypocrites.

Look at it in another light. They assume that Slavery being a social evil, cannot be dealt with as the sin of individuals. Dare they act on the same principle in other cases? Polygamy in Turkey is a social evil. So is Paganism in Bengal, and drunkenness in the United States. Will they admit the converted Mussulman into the Church with twenty wives? Or the Pagan who bows down to his wooden gods: or the reeling drunkard at home?

The upshot of the whole is, that the Board do not consider Slavery in all cases a sin, and cannot instruct their missionaries to treat it as such. Such is the doctrine of the Report. Amos A. Phelps, offered a series of resolutions, asserting the opposite doctrine, but they were rejected, and the Report unanimously adopted. Nobody, I presume, expected anything else of them. They dare not take a single step in advance of popular sentiment. They serve mammon with their whole hearts. How can they serve two masters?

The subject came up this year, on the question whether certain converted Cherokees and Choctaws, who are slaveholders, should be admitted to the Church. It would indeed be hard to lay down a rule of Christian life for these poor Indians, which the fathers in the Church cannot yet live up to. The Board pathetically, though inadvertently, express their commiseration for those poor converts, in case such a rule were established, in the following words of one of the missionaries quoted in the Report:—

"Can we expect the half-enlightened, half-civilized Choctaws, to proceed on this subject in advance of the white people in the States around them? or in advance of those churches in civilized and enlightened communities where Slavery exists?"

Lest the unregenerate should scoff at the professed Christianity of these reverend gentlemen, they should not have given such instances as the following, of their own wickedness:—

"Among the Cherokees and Choctaws, the Church members are but poorly qualified to give religious instruction; and often the slaves, owing to their better knowledge of the English language, and consequently their easier intercourse with the missionaries and others, are more intelligent, on religious subjects, than their masters. Some of the most eminent instances of well informed, devout, and steadfast piety in these mission churches, have been among them. Individuals of them have been much respected, and highly useful in meetings for prayer and exhortation.

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"Seven out of fourteen slaves, members of the Fairfield Church in the Cherokee country, can read, and one can write. Slaves are sometimes called upon to read the Scriptures, and lead in prayer in the families of their masters. One who has been occasionally employed as a helper in the missionary work, highly esteemed for his intelligence and exemplary piety, has been left by the will of his master, manager of his property, and virtually the guardian of his orphan child and heir."

These men, be it remembered, are slaves in the Presbyterian Church, and its representatives in the Board of Missions, refuse to call the act that makes them so, a sin. Such, in solemn conclave, do they avow to the world to be their Christianity.—G.

C. M. CLAY.—There is no "*backout*" in him. Private letters have been received in this city, in which he announces his determination to continue the True American. He will soon publish his version of the proceedings at Lexington.

☞ THE LADIES OF THE PROVIDENCE ANTI-SLAVERY FAIR will accept my thanks for the gift of their pretty little book—the Liberty Chimes. I have had time only to glance at it, but it seems filled with good reading from some of our best writers. Again, many thanks to the maagers of the Fair.

WHAT NEXT?—Dr. Hudson now lies in jail in Springfield, on the complaint of Catharine Linda, for false imprisonment! She is the woman in whose behalf the Doctor sued out a writ of habeas corpus, she being held as a slave. Probably the slaveholder, in revenge, has instigated these proceedings against him. Bail for $1,500 was required, but the Doctor refusing to find it, was committed. So much for the glorious Union. A man cannot, even in Massachusetts, cause legal inquiry to be made why another is held a slave without risk of imprisonment.

See Dr. Hudson's letter for an account of his participation in the affair. It was written some time since, but was postponed for want of room.

J. B. GOUGH.—Some excitement was created here last week by the intelligence that this gentleman had arrived here a week before, and since the night of his arrival, was unaccountably missing. He has since been found, in a partially deranged state of mind, and most of his money gone. His own story is, that he met an old acquaintance, who, after some conversation upon his (Gough's) reformation, invited him to take a glass of soda. After doing this, in a neighboring shop, he became delirious, and knows nothing of what happened afterward. There are some inconsistencies about the story, which cannot be cleared up till Mr. Gough recovers. In the meantime, the judgment of the public is in suspense. If Mr. Gough has relapsed into his old habits for a single occasion, it is to be hoped he will acknowledge it, and tell the simple truth. His influence, if lost, would be recovered by honest confession and sincere repentance, whereas, any attempt at concealment will destroy it irredeemably.

☞ SAMUEL J. MAY will accept my thanks for an excellent address delivered by him on the 1st of August, at Syracuse. I may take the liberty of making some extracts from it when we have room. I hope it is receiving a wide circulation. It contains some interesting historical information in relation to Emancipation in the British West Indies, and answers clearly and forcibly many of the common cavils in relation to the free colored people of those Islands.

This Week's Paper.

FOURTH PAGE.—*Poetry:* Who is my Neighbor? The Drunkard's Dream. *Miscellany:* Marie, or Slavery in the United States, (*continued*). Power of Kindness. Frederica Bremer. Deferred Items. Water-Cure Establishment. Facts for a Thousand Millions.

FIRST PAGE.—*Pro-Slavery:* Cassius M. Clay Routed. Cassius M. Clay. Mr. Giddings and Disunion. What is Slavery? The so-called Abolitionists. *Selections:* What is to become of the Slaves in the United States? Glasgow Emancipation Society.

SECOND PAGE.—*Selections:* Letter from Correspondent of the New-York Evangelist. *Communications:* Letter from E. D Hudson. Letter from G. W. F. Mellen. Letter from W. W. Brown. Massachusetts.

☞ The Firemen of Philadelphia amused themselves with another riot on the evening of the 11th instant.

JUDGE STORY died at Cambridge last week.

Postscript.

Just as our paper is going to press, the Southern mail brings later intelligence from Mexico, by the schooner Yucatan, at New-Orleans. She left Tampico, on the 30th ultimo, and reports that a portion of the Mexican army had refused to march upon Texas, unless they should receive, beside their full pay, all the equipments, perquisites, and provisions of an army of campaign. Another revolution is apprehended. The prospect of a declaration of War against the United States, in the present disturbed state of Mexico, seems doubtful.

GENERAL INTELLIGENCE.

Foreign.

Four days later from Europe.

The steam-ship Great Western arrived at this port from Liverpool, on Wednesday of last week. She brought dates to the 22d of August, but no news of any importance. The following items are the only things of interest that are reported:

There was a serious riot at Leipsic, (Germany,) on the 12th of August.

Some dissatisfaction has been expressed by the holders of Pennsylvania stock, that faith has not been *quite* kept with them in the matter of their bonds. The payment of the interest, they gratifyingly acknowledge, has been resumed, and provision has been made for the payment of the arrears, but the certificates of the new stock bear interest at the rate of four and a half, whereas the former were at the rate of five and six per cent.

The Spanish and Portuguese Slave Traders recently convicted at Exeter of murder have been respited till the 5th of September, in order that certain legal points raised by their council may be argued before the Judges.

From The Tribune.

Late and Important from Mexico.

Tobasco Revolted—Non-intercourse between Tobasco and Vera Cruz—Reported Declaration of War with the United States.

By the brig Joseph Atkins, Captain Higgins, we have received news from Tobasco to the 20th ultimo, the day of sailing. Ten days previous a revolution broke out in Tobasco, the people having declared themselves independent of Mexico. There was a force daily expected from Vera Cruz to attack the leader of the people of Tobasco—Don Miguel Bruno. All commercial intercourse between Tobasco and Vera Cruz had been suspended.

Captain Higgins reports also that he saw a letter from Vera Cruz before he left Tobasco stating that Mexico had declared war against the United States, and that ten thousand troops were on their march to the Texan frontier. Our latest previous dates from Tobasco came through New Orleans from Tampico, and were to the 22d from Tampico. If Mexico had declared war at the capital, we think that it would have been as likely to reach Tampico by the 22d as Tobasco on the 20th. The statement of the revolt in Tobasco might have been expected from the complexion of previous accounts.

From the New Orleans Tropic, August 30.

Later from Texas—Texas Election—Texan Lands—United States Troops.

The Houston Telegraph, referring to the clearances of the bark, John Kerr, and the brig Rodney, from Boston, for Galveston, says:

"We perceive that some of the United States papers speak in a sneering manner of the readiness of the Down-Easters to be the first to engage in the lucrative trade just opened between the Northern and Eastern States, and the half-swaddled State of Texas. This is unjust. In all new enterprises, Yankees ever have been, and ever will be, first and foremost. The tendency of such remarks as we speak of—if they have any particular tendency at all—is to add more stimulus to Yankee spirit, and to throw obstacles in their way which they will be certain to surmount, if it is only to show how *slick* they can do it; or perish in the endeavor."

Great apathy prevails in relation to the election of members of the Texan Congress, it being generally thought that there will be no occasion for another. The Telegraph, however, thinks the organization of the present Government should be maintained with as much care and solicitude as if Annexation to the United States were forever out of the question. It says:

"Annexation may break down in the next session of the United States Congress, after all—at least there is a chance that it may. Mighty efforts will be made to defer the ratification of our Constitution as long as possible, if it shall be found impracticable to defeat it. Should it become necessary for the new Texan Congress to act, we may be sure that the matters submitted to them will be of most vital importance, and its deliberations possess a degree of interest to which the history of all preceding sessions can furnish no parallel."

A communication from the Commissioner of the General Land Office recommends that "the territory now included within the limits of each country, be created a land section; the sections thus created should be divided according to territory, into four or more land districts, for each of which the Commissioner of the General Land Office should have the power of appointing a Draftsman and a Surveyor, whose duty it shall be to examine the field notes of all surveys situated within the limits of their respective districts; and to correct all errors that they may discover in the same; to run divisional and connecting lines; compile maps, and do all other things that will tend to the perfecting of the land business in their respective districts, in accordance with the instructions of the Commissioner of the General Land Office. By this means the field notes of all surveys will be returned in a correct situation for patenting." Cash payments for Patents are recommended, in lieu of the promissory notes now permitted, as follows:—$10 for a Patent of one league or more: $6 for less than a league and over one-third; $4 for one-third of a league; and $3 for less than one-third. The Commissioner says that these charges "would make an average of about five dollars for each Patent issued. About thirty Patents per day are issued, to the preclusion of other business, but about eighty per day can be issued, and all the necessary business transacted. This would amount in a year to five hundred and eighty, which, at the average charge for each, would produce the sum of $27,000." The expenses of the Land Office, for salaries and contingencies, are now $14,550. The office in this way, would not only pay its expenses, but be a source of revenue.

The Commissioner recommends that provision should also be made for the return of the field notes of all surveys to the General Land Office, within a reasonable length of time, say three or five years, and the holders of all land claims that have emanated from the Government should be compelled either to have those claims surveyed, and the field notes returned to the office within a reasonable length of time, or in default of their doing so they should forfeit such claims; if this measure should be adopted, the district officers proposed could, on the expiration of the time limited for the return of the notes be dispensed with, and the citizens of the country would, with certainty, obtain their Patents on their arrival at the General Land Office.

From the Army of Observation.

[OFFICIAL.]

Despatches from General Taylor, [illegible] as the 26th of August, have reached the War Department by express. The troops ordered to Texas, to compose the "the army of occupation," are rapidly arriving, together with an ample supply of the munitions of war. Colonel Twiggs's regiment of dragoons were at San Patricio, on the 24th, in excellent condition, having well sustained their long march, and finding, through the whole route, a plentiful supply of water, provisions, and forage. The horses are in a fine condition, and fit for immediate active service, should there be occasion to put them to it. This regiment was expected to be at Corpus Christi, on the 27th. Gen. Taylor has, at no time since his arrival at Aransas Bay, felt any solicitude for the safety of his command, or the necessity for calling for auxiliary force, even from Texas. The two gallant companies of artillery, which, with such promptness and patriotic spirit, volunteered to go to Texas from New Orleans, under the belief that their country stood in need of their services, have arrived at General Taylor's camp. As there has not been, and probably will not be, any emergency requiring them, they will not, probably, be long detained from their homes.—It is the General's intention to discharge them as soon as a few more of the regular artillery, now on their way to Texas, shall have arrived—unless things on the western side of the Rio Grande shall assume a more threatening aspect.

The most reliable accounts represent that there were, near the middle of August, only about 500 regular Mexican troops at Matamoras; and that Gen. Arista was to leave Monterey, on the 4th of that month, for the former place—a distance of three hundred miles—with fifteen hundred more troops, five hundred of them cavalry; but there was no news of his arrival at Matamoras. It is not known or believed, that there are regular Mexican troops at any other point on the Rio Grande. It was probably the original intention to employ these troops in carrying out the threat of Mexico to take possession of Texas; *but the presence of the United States Army, and the preparations in Texas to meet and repel their advance,* have caused this design to be *abandoned for the present, at least.* The regular troops of the United States, now in Texas, and those on the way there, are deemed sufficient to keep in check the Mexican forces assembled, on the Rio Grande. Gen. Taylor's attention has not been exclusively confined to the Mexicans. He has had an eye to the Cumanches, and taken measures to guard the country from their incursions.

The accounts of the climate at Corpus Christi, are very favorable. Generally speaking, the troops are in fine health—better it is supposed, than they would have been at the posts from which most of them were removed.

Union, Sept. 8.

THE TWELFTH MASSACHUSETTS

Anti-Slavery Fair,

TO BE HELD IN

FANEUIL HALL,

AT THE CLOSE OF THE YEAR.

The undersigned, deeply sensible of the obligations of those who begin a work of beneficent reform to carry it forward to the end of their lives, have determined to continue, during the present, as in the eleven preceding years, to disseminate the moral principles, and awaken the feelings which alone can effect the abolition of Slavery.

If we needed fresh stimulus in a work, which perpetually renews the devoted spirit, we could not fail to find it in the present condition of our country. The supporters of Slavery, perceiving that the practice and the preaching of a higher morality, endangers the perpetuity of their system, hope by the annexation of Texas to maintain the balance of power in its favor. But Freedom can gain at the North faster than Slavery at the South, if those who call themselves friends of Freedom, will but labor with zeal and diligence in her behalf.

Our appeal is, in an especial manner, to those who are newly awakened to the nature of Slavery, and its unavoidable termination in political subjugation, and national ruin:—and, who earnestly desire to avoid the fatal consequences of the atrocious deed of Texan Annexation. If the people were awake to the importance of this question of Annexation to the welfare, to the honor, to the very existence of the UNITED STATES, *as such*, they would speak with one voice from every city, county and town throughout the free States, in that decisive tone which would settle the question in the negative at once and forever:—which would sunder any such connection already formed, as threads are parted by flame.

It is to awaken—to inform—to inspire the American people with a sense of what they owe their times, their race, and themselves, that we propose this effort, to be carried on through the year, and to be concluded in December next, with THE TWELFTH MASSACHUSETTS A. S. FAIR. Wherever, the country over, there is a single person professing an interest in the cause, whose eye this shall meet, let that person instantly commence operations for THE FAIR, and interest as many others as possible for its success.

We have the pleasure of announcing to those who have aided us the last year, that but little remains on hand of the contributions of the last Fair. The whole will have been converted into money before the next, and employed in supplying lecturers and publications. Let no one shrink from the duty of aiding us, because he does not deem the Anti-Slavery lecturers and publications the best possible;—our object is to arouse those whose office it *should* have been to bear the truth to us: those whom all confess to be, by their prudence, mildness, judiciousness, and position, rightly qualified for the work we have undertaken, if they could but be induced to undertake it. From among these, we fervently hope, will arise, such as shall put to shame all former advocates, by their devotedness, their zeal, their diligence, and their disinterestedness.

We request for the cause's sake, the immediate formation of Anti-Slavery sewing clubs, for the aid of THE FAIR. Men can do as much for it as women, by furnishing the requisite funds; by making articles for it, as time permits,—the best specimens of their mechanical ingenuity, and manufacturing skill,—by sending the fruits of their agricultural industry. We ask not for the formation of sewing-circles *only*, but for working-clubs of every description. They may be made the medium of a happier social intercourse than commonly prevails. They may be reading societies and working societies, while their object is the promotion of the Anti-Slavery cause.

We ask of all our friends, and the friends of the cause, and the opposers of Texan Annexation throughout the country, to take the action above indicated. We ask of all such in this city, donations of money or materials, or orders for such articles as they prefer to purchase at the Fair.

Of the opposers of Annexation, we feel that we have a double *right* to ask aid: for have not our efforts aroused them to a sense of the danger and the wrong, and are not *their* efforts consequently due to awaken those who yet slumber over it? It is not more imminent now, than during all these years between 1835 and 1845, which they have slept away, while we watched and worked. Require, now, to others, the good for which we should scorn the thought of a return to ourselves. We desire only to give the advantage of our personal exertions and experience in making this requital as extensively beneficial as economy and knowledge of the ground can do.

Donations and communications may be addressed to M. W. CHAPMAN, 25 Cornhill, office of the Massachusetts Anti-Slavery Society, or to either of the undersigned:—

MARIA WESTON CHAPMAN,
ANN T. G. PHILLIPS,
MARY G. CHAPMAN,
SUSAN C. CABOT,
ELIZA L. FOLLEN,
SARAH S. RUSSEL,
SARAH B. SHAW,
HELEN E. GARRISON,
LAVINIA HILTON,
ANNE WARREN WESTON,
MARIA LOWELL,
SARAH H. SOUTHWICK,
HENRIETTA SARGENT,
FRANCES MARY ROBBINS,
LOUISA LORING
HANNAH TUFTS,
CATHERINE SARGENT,
M. A. W. JOHNSON.
CAROLINE WESTON,
ANNA R. PHILBRICK,
MARY YOUNG,
HARRIET M. JACKSON,
MARY F. ROGERS.
ELIZA F. MERRIAM,
CAROLINE F. WILLIAMS,
ABBY SOUTHWICK.
MARY WILLEY,
MARIAN FULLER.
ANN R. BRAMHALL,
LYDIA PARKER,
HARRIET STURGIS.

Boston, August 29, 1845.

ACKNOWLEDGMENTS.

For the Standard—from August 8, to September 13, 1845.

Wm. H. Hunt, Millville, Me.	$3	00
Wm. Gatchell, Rochester, N. Y.	2	00
N. G. Herender, "	2	00
Moses Townsend, Berlin, Ohio,	6	00
James Doud, "	2	00
B. Wilbert, "	1	00
David L. Galbreath, New Garden, O.	2	00
Gurdon T. Smith, Palmyra, N Y	2	50
William Durfee, "	2	00
E. P. Barrett Ravenna, O	2	00
W. Burnham, Cleveland, O	2	00
T. C. Severance, "	2	00
James Church, "	2	00
Eastern Pennsylvania A S Society,	118	75
Mrs Sedgewick, Stockbridge, Mass	2	00
William Ashley, Newburyport, Mass	2	00
Joseph Schofield, New Canaan, Ct	6	00
J. P. Blanchard, Boston,	2	00
E. Buckingham, Trenton, N Y	2	00
Newbury Darling, Millville, Mass	2	00
J. N. Bullum, Lynn, "	6	00
Samuel May, Leicester, "	2	00
Austin Flint, "	2	00
Moses Humphrey, Croyden Flat, N H	2	00
R. Kent, Middlebury, Ohio,	2	00
Philander Winchester, Madison, Ohio,	1	00
John Cunningham, Arcole, Ohio,	2	00
John Dow, "	2	00
Ann B. Whitney, Unionville, "	2	00
O. Adrit, "	2	00
A. J. Bond. Austinburgh, "	2	00
A. E. Austin, "	2	00
L. S. Foller, Tolland, Ct		50
L. G. Taylor, Fort Miller, N J	2	00
Christian Donaldson, Cincinnati,		50
Peter Wilson, New-York City,	1	00
E. T. Cummings, Lima, N Y	6	00
Ann Galli, Weedsport, "	3	00
J. Hodson, Wiota, Wiskonsan,	4	00
David Ogden, Swedesboro' N J	4	00
Wilson S. Thorn, Youngstown, Ohio,	1	00
E. Barstow, Richfield, N Y	2	00
J. S. Treat, Voluntown, Ct	20	00
Pawtucket Juvenile Anti-Slavery Society,	1	50
Samuel H. Wheeler, Providence,	3	00
Phebe Jackson, "	3	00
George S. Clark, "	3	00
George H. Wood, "	3	00
Daniel Robinson, "	3	00
Joseph A. Barker, "	4	00
Brown University, "	75	
George James Adams, "	1	50
Lewis Burtis, Rochester, N Y	1	50
Joseph Arnold, Providence, R I	1	02
Henry A. Howland, "	1	00
Edmund Thurber, "	4	00
Caleb Kellar, "		270.52
John B. Truesdale, East Killingly, Ct		

Donations.

Henry Grew, Philadelphia, (pledge)	20	00
Nathan Evans, Pennsylvania, (pledge)	5	00
Concord Female Anti-Slavery Society, by Mrs. Brooks,	25	00
Wendell Phillips, (pledge)	100	00
West Brookfield (Mass.) A. S. Society,	10	00
Samuel Philbrick, Brookline,	50	00
Edmund Jackson, Boston,	100	00
Reuben H. Ober, Lowell, Massachusetts,	5	00
Sarah S. Russell, West Roxbury, "	50	00
Mrs. N. Babcock, Berlin, "	10	00
	375	00
Total amount,	$645	52

FRANCIS JACKSON, Treasurer.

Amount received of E. Pease and R. D. Webb, for Auralia Work.

Friends in Sunderland, England,	£5	0	0
Ladies' A. S. Society, Bath,	3	0	0
John B. Pease,	1	0	0
Elizabeth Pease,	2	0	0
A friend in New Castle,		10	0
R. D. Webb, Dublin,		10	0
Mary A. Ellerby,		5	0
Total,	£11	5	0

NOTICES.

FREE PRODUCE.

The Seventh Annual Meeting of the American Free Produce Society will be held in Philadelphia, on Thursday, the 21st of 10th mo.

All persons interested in the cause of the slave, are earnestly invited to be present.

SARAH PUGH, Sec.

ANTI-SLAVERY MEETING.

A Quarterly meeting of the Worcester County (South Division) Anti-Slavery Society will be held at Milville Village, in Blackstone, in the Methodist meeting-house, on Thursday and Friday, Sept. 18th and 19th, commencing at 10 o'clock, A. M.

Prominent advocates of the cause may be expected from abroad to address the meeting. A general invitation is hereby given to all persons taking an interest in the welfare of society, to participate in the deliberations of the meeting. J. M. FISK, Pres't.

GEO. EVANS, Sec'y.

ANNUAL MEETING OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY.

The Twelfth Annual Meeting of the Boston Female Anti-Slavery Society will be held in the Marlboro' Chapel, Hall No. 1, on Wednesday, Oct. 8, at 3 o'clock, P. M. Important business will come before the Society, and the attendance of every member, and of all interested in the Anti-Slavery cause, is needed.

S. H. SOUTHWICK, Rec. Sec.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*

Poetry.

From Tait's Edinburgh Magazine.

WHO IS MY NEIGHBOR?

Thy neighbor who? son of the wild?
"All who, with me, the desert roam;
The freeman sprung from Abram's child,
Whose sword's his life, a tent his home—
Whose steeds, with mine, have drank the well,
Of Hagar and of Ishmael?

Thy neighbor who? oh, tell me, thou,
With burning cheek, and eyes of flame!—
'The iron breast—the dauntless brow—
The souls that Persia could not tame;
The free—the brave—by me led on—
The conquering bands of Marathon!"

Who were thy neighbors; name them, thou,
The sire of academic lore—
There's something on thy noble brow
Bespeaks a spirit that can soar;
The echoes tell—while Plato smiles,
'The free of Doric lands and isles."

Who is our neighbor? Ask at Rome
The marble bust—the mouldering heaps;
At Ctesiphon, the Parthan's home—
His bow's now broke, his charger sleeps—
At every mound that awes or shocks,
From Indus to the Grampian rocks.

A voice comes o'er the northern wave—
A voice from many a palmy shore—
Our neighbor who? "The free—the brave—
Our brother clansmen, red with gore,
Who battled on our left and right,
With fierce goodwill and giant might.

Who, then, 's our neighbor? Son of God,
In meekness and in mildness come!—
Oh! shed the light of life abroad,
And burst the cerements of the tomb!
Then bid earth's rising myriads move
From land to land on wings of love.

Our neighbor's home 's in every clime
Of sun-bright tint, or darker hue,—
The home of man since ancient time,
The bright green isles, 'mid oceans blue;
Or rocks, where clouds and tempests roll
In awful grandeur near the pole.

My neighbor, he who groans and toils,
The serf and slave, on hill and plain,
Of Europe, or of India's soils,—
On Asia, or on Afric's main,—
Or in Columbia's marshes deep,
Where Congo's daughters bleed and weep.

Poor, sobbing thing, dark as thy sire,
Or mother sad, heart-broken, lorn—
And will they quench a sacred fire?—
And shall that child from her be torn?
'Tis done—poor wrecks, your cup is gall;
Yet ye're my neighbors, each and all.

Who is my neighbor? Is it he
Who moves triumphant down the vale,
While shouting myriads bend the knee,
And poison all the passing gale
With adulation's rankest breath,
To one whose trade is that of death?—

Yes; he's my neighbor—he and they
Who press around yon gallant steed,
That, in the frenzy of the fray,
Has crowned his rider's ruthless deed—
Crushed out life's slowly ebbing flood,
And stained his iron hoofs in blood!

The gallant chief is passing by,
And crowds on crowds hang round his way,
And youth has lift the voice on high,
And age has bared his locks of gray;
And gentle forms, like birds on wing,
Are passing by and worshipping!

My neighbors all—each needs a sigh,
Each in due form a friendly prayer:—
"Oh! raise the low bring down the high
To wisdom's point, and fix them there:
Where men are men, and pomp and pride
Are marked, and doomed, and crucified."

Thou art my neighbor, child of pain;
And thou, lone pilgrim, steeped in woe;
Our neighbor she, with frenzied brain,
Whose pangs we little reck or know;
Who loved while hope and reason shone,
Nor ceased to love when both were gone.

And if on this green earth there be
One heart by baleful malice strung,
A breast that harbors ill to me,
A slanderous, false, reviling tongue,—
My neighbor he—and I forgive;
Oh! may he turn, repent, and live.

AMICUS.

THE DRUNKARD'S DREAM.

I saw, with seemly waking eyes,
And a strange and strong reality,
My wife in her dying agonies,
And a fiend with a face replete with glee
Bending over her wasted frame,
Calling her mocking by her name.
Anon he spoke—"Oh, oh," said he,
"A husband drunk as drunk can be!
Bite at the bosom, starveling young:
Thy father is drunk, thy mother is dead;
Live to be doomed, live to be hung—
A pauper, a felon, but die in no bed."

I saw my eldest born in rags,
A quiet, silent boy was he;
But his was not the soul that drags
Days tainted by life's leprosy.
Proud in his youth well-spent,
Sad in his hopes to tatters rent,
A bosom bursting with shame's dismay,
Blasted the bud of his promising May.

I saw, and how my soul shook then,
My daughter (my joy, my pride,
Ere I had turned to a pestilential den,
My home and its fireside);
I saw her, my fair and delicate child—
Yes, once she was delicate and fair,
Meek and lowly, gentle and mild,
And ever with softest speech to spare;
I saw her with front brazen and bold,
Bloated and broken ere she was old;
And looks I saw from her once chaste eyes,
And words I heard from her lips once pure,
Telling abroad her infamy,
And I shriek'd with pain beyond endure!

And then I saw a younger frame;
My fair-hair'd Alfred, he was there;
I remember the time when he nightly came
To my feet, and murmur'd his little prayer!
And Tom, with his face of innocent mirth,
And his voice of cheerful, chirruping glee;
And Will, who lit up our evening hearth
With his flashes of infant jollity;
And George, a smiling and gentle boy,
Who lived in a quiet gush of joy;
And they were gaol-birds, with sadden'd faces,
Cursing and railing, without a gleam,
A ray of thought in all their traces!
Trembling I woke,
And trembling spoke,
"Thank God! 'twas but a Drunkard's Dream!"

Miscellany.

MARIE;
OR
Slavery in the United States.

BY GUSTAVE DE BEAUMONT.

Author of Travels in Ireland; and in conjunction with de Tocqueville, of "Penitentiary System of the United States."

(Translated for the Standard.)

CHAPTER VIII.—[Concluded.]

The Revelation.

"Do not believe, my friend," I said to George in reply, "that prejudices can live forever. According to the laws of nature, the liberty of one man cannot be the property of another! Freedom! mother of genius and of virtue! principle of all good! sacred source of all heroism and all enthusiasm! Shall a whole race of men be exiled forever from the warm rays of thy divine light! Devoted eternally to Slavery, shall it know neither the glory of command nor the morality of obedience! Continually bending beneath the iron weight of servitude, shall it never have the power to raise its hands to heaven! Laboring unceasingly beneath the eye of tyrants, shall it be forbidden the leisure to contemplate the beauty of the firmament, resplendent with stars—to send its thoughts thither and give itself up to that sublime rapture of admiration, which gives birth to inspiration in the mind—to aspiration in the soul—to poetry in the heart!"

Then, turning to Nelson, I inquired; "Does American society, which bears this wound of Slavery, labor to find the means of cure? Is it preparing for two millions of men the transition from Slavery to Freedom?"

Nelson. Alas! we cannot agree on this point. Some would have the negroes freed at once; others, that all the children of slaves should be born free. The latter say, before freedom, instruction. The former reply, it is dangerous to instruct slaves.

Not knowing what remedy to employ, they leave the evil to cure itself. The customs are every day being modified, but the legislation is unchanged. The law awards the same penalty to him who teaches his slave to write, and to him who kills him; and the poor negro, guilty of having opened a book, incurs the chastisement of the lash.

Ludovic. What cruelty! I can see that you will not quickly give liberty to your slaves, but why do you heap so much contempt on those who are already free?

Nelson. The black who is no longer a slave, was once a slave; and though he may have been born free, his father could not have been.

Ludovic. I can conceive of the reprobation which attaches to the negro and the mulatto, even after their enfranchisement; because their color continually brings to mind the fact of their former servitude. But I cannot comprehend why the same stigma should attach to persons of colored origin, who have become white; and whose only crime is to count a negro or mulatto among their ancestors.

Nelson. This rigor of public opinion is doubtless unjust, but then it concerns the dignity of the American people. Placed between two races different from his own, the American mingles with neither. He keeps pure the blood of his fathers. To prevent all mixture with these nations, it is necessary to stigmatize them in public opinion. The stigma remains on the race, when the color no longer exists.

Ludovic. In the present state of your laws and customs, you recognize no hereditary nobility?

Nelson. None. Reason rejects all distinctions accorded to birth, and not to personal merits.

Ludovic. If your customs do not allow the transmission of honors by blood, why do they admit the heirship of infamy? One cannot be born noble, but one can be born infamous? These are, it must be acknowledged, most odious prejudices! But a white man can marry a free woman of color if he choose?

Nelson. No, my friend. You are mistaken.

Ludovic. What power can prevent it?

Nelson. The law. It contains an express prohibition; and declares such a marriage null and void.

Ludovic. Ah! what an odious law! I would brave it.

Nelson. There is a graver obstacle than even the law itself:—the customs. You do not know what is the condition of women of color, in American society.

Learn, then, (I blush to say it, for it is a deep disgrace to my country,) that, throughout Louisiana, the highest situation for the free women of color, is to be prostituted to the whites. A great proportion of the population of New Orleans consists of Americans from the North, who have gone thither to enrich themselves, and who will leave the city as soon as their fortune is made.

It is uncommon for this floating population to marry, for the following reasons.

Every year, during the summer, New Orleans is subject to the ravages of the yellow fever. At this period, all who can, leave the city, go up the Mississippi and the Ohio, and seek a more salubrious climate in the Middle or Northern States; at Boston or Philadelphia. When the season of excessive heat is over, they return to the South, and resume their place at the counting-house. These annual migrations are not troublesome to a bachelor, but they would be very inconvenient for a whole family. The American avoids the dilemma by doing without a wife, and taking an unlawful companion, whom he always chooses from the free women of color.—He gives her a sort of dowry, and the young girl feels honored by a union which brings her into connection with a white. She knows that she can never marry him, but it is much in her eyes to be loved by him. The law would permit her to marry a mulatto, but such an alliance would not have elevated her:—the mulatto, moreover, has no power to protect her. In marrying a man of color, she does but perpetuate her degradation, while she raises herself by illicit connection with a white. All the young girls of color are brought up with these prejudices, and, from the tenderest age, their parents mould them to corruption. There are public balls, where none but white men and colored women are admitted. The husbands, and the brothers of the latter, are not received. The mothers are accustomed to be present, gladly witnessing and encouraging the addresses which their daughters receive. When an American is pleased with one of these girls, he goes to her mother, who drives the best bargain she can, and is more or less exacting as to the price, according as her daughter is more or less a novice. All this is done openly. These monstrous connections have not even the decency of the vice, which conceals itself through shame, as virtue does out of modesty; they show themselves openly to every eye, without any infamy or blame being attached to the men who have formed them. When the Northern man has made his fortune, he has attained his object. He quits New Orleans, never to return. His children, and she who for ten years was to him as a wife, are no longer anything to him. Then the girl of color is sold to another. Such is the fate of women of African blood, in Louisiana.

Nelson sighed as he spoke. It was plain that he had imposed on himself a painful compulsion, and that the sense of a duty to be fulfilled, had alone sustained his voice.

Plunged in a gloomy reverie, George gave no attention to this recital. Marie, overwhelmed with affliction, presented a spectacle which demanded compassion. So does a tender flower bend its head before the storm, and when the hurricane is overpast, is no longer able to rise up from the effects of the tempest.

So, while Nelson spoke, was Marie agitated by the thousand storm-shocks of the heart. Each revelation was a fatal blow. An instinct of modesty discovered to her the sense of the words she heard, and she felt her humiliation without understanding it; and with innocence in her heart, the blush which should belong only to guilt, rose to her forehead.

For me, I could not resist the emotion of the scene; and I exclaimed, "Your customs and your laws, strike me with horror! I will never submit to them! Ah, if Marie does not fear to unite her destiny with mine, we will quit this land of odious prejudices together; we will fly from these regions of Slavery and darkness, and seek that land of light and liberty—that New England, which goes forward with a step so rapid and firm in the way of civilization!"

"Alas, my friend!" replied Nelson, "the prejudices against the people of color are, it is true, less powerful at Boston than at New Orleans, but they are nowhere extinguished."

"But I detest these prejudices," I replied, "and I am determined to brave them. It is infamous cowardice, to desert the wretched who suffer undeserved misfortune."

At this moment Marie seemed to rouse from her dejection. Her downcast lids were raised; then, in a voice which betrayed the deepest emotion,—"Whence comes it," she said, "that you compassionate us after what you have heard? Men pity passing evils; but a wretchedness like ours, which knows no end, wearies and discourages the most compassionate hearts.

"My friend," she added, with solemnity, "you comprehend nothing of my lot. Because my heart knows how to love, you think that I am worthy to be loved. Because you see that my brow is white, you deem my race is pure. But my blood bears a taint which renders me unworthy of esteem or affection. I am devoted from my birth to the contempt of mankind. This destiny must needs be merited, for the decrees of God, though sometimes severe, are always just."

Then finding my determination immovable, "You do not know," she said, "that you degrade yourself by speaking to me? If we were seen together in a public place, it would be said,—that man has lost all sense of propriety. He is in attendance on a woman of color!

"Alas! Ludovic, contemplate dispassionately the sad reality. To unite your fate to one so wretched as mine, is to embrace a condition worse than death."

"Doubt it not," she continued, in a tone of inspiration, "it is God himself who has separated the whites from the blacks. This separation everywhere exists;—in the hospitals where men suffer,—in the churches where they pray,—in the prisons where they repent, and in the grave where they repose in eternal sleep."

"What!" I exclaimed, "even in death!" "Yes," she replied, in a grave and melancholy tone; "when I die, men will recollect that a hundred years before, there was a mulatto in my family; and if my body is borne to the place of sepulture, it will be repelled, lest its contact should sully the dust of the privileged race. Alas! my friend! our mortal remains may not mingle in the earth. Is it not a token that our souls can never be united in heaven!"

"Cease," my beloved, I cried; "cease, I conjure you, this language which rends my heart. Why this shame? Wherefore these tears? Disgrace is for the wicked who afflict the innocent. If you love me, the source of your grief shall soon be dried. Let my love protect you. You fear infamy for me! Marie, you know not how proud I am of you! You see not how I should rejoice to show myself everywhere, decked with your love, your beauty, and your sorrow. Ah, let them cast in my face but a word of contempt!—those illustrious tradesmen, with their brilliant blazonry of unmingled blood! How should I exult in their insolence! What should I not do for you in Europe, Marie? There they would fall at your feet, angel of grace and goodness! Every one would draw near to be blest by your smile. Not a man but would envy me the honor of protecting your gentle innocence. Here they repel and disgrace you. I thank you, cold and unfeeling Americans! My love is now insulted by your contempt and injustice; but you shall see her raise her beautiful head! You shall do her homage, illustrious aristocracy of the counting-house! The swart foreheads of your Caucasian race, shall yet bend before the white brow of the colored girl! Marie shall be the first among your women!" In pronouncing these words I threw myself at the feet of Marie, as if to signify the worship of which I deemed my idol worthy. The daughter of Nelson wept for joy. She took my hands in both of hers, and her tears fell upon them. She leaned her head upon me, in token of accepting my support. These woman's tears falling upon the strong man, were they not a prophecy that all my strength would be insufficient to shelter us from the storm!

Meanwhile, George, in extreme emotion, threw himself into my arms. He pressed me fervently to his heart;—it was the only means of expression that heart could then command.

Nelson, still unmoved, retained his cool, calm attitude, in the midst of the violent passions which agitated us; like those old ruins by the ocean-side, that remain firm upon some rocky promontory while all is crumbling around them, in scorn of the hurricane that rages over their heads, and the waves that roar in fury at their feet. Our passions had not moved him; our words had not irritated him.

"My friend," said he, after a short silence, "your generous heart leads you astray. My reason shall come to your aid. You know not what a task one undertakes who sets himself to combat the prejudices of a whole people, clashing every day against the opinions and the sentiments of society. No!—I will not consent to your union with my daughter; but I do not say I will always forbid it. Traverse the United States; see the world in which you expect to live; study its passions and its prejudices; measure the strength of the enemy you brave; and when you become fully aware of the lot of the black population in the slave States, and even in the States where Slavery is abolished, then you can form an enlightened resolution. I frankly avow to you that I do not believe it within the compass of human strength to resist the impressions you are about to receive. But if the sight of this fearful misery does not alarm your courage, nor repulse your heart, think you I shall hesitate to accept for my dear Marie the generous devotion you have just offered her?"

The firmness of Nelson, whose every accent announced a determined will, threw me into a state of consternation.

"I exact of you," added he, "to pass at least six months in observing the customs of this country. Doubtless that time of trial will suffice."

In the impatience of my love, I said to Nelson,—"We are wretched in the United States! your children on account of their birth,—you and I through their unhappiness. Let us quit this country. Let us go to France. There we shall find no prejudice against families of color."

I was surprised to see that George gave no sign of assent to this proposal. I had expected that the suggestion would have been favorably received—but he remained pensive and silent.

"You hesitate?" I said.

"No," replied George, "no—I do not hesitate. I will never quit America."

Nelson gave a sign of approbation, and Marie sighed.

"I am oppressed in this country," replied George, "but America is my native land. Is one to be a good citizen on condition only of being happy? Powerful ties retain me here. Most men are bound to this land of their nativity by interest; I am attached to it by a sense of duty. It is ungenerous to fly from persecution. If I alone were implicated in the misfortune, I might indeed fly; but my fate is that of a whole race of men. What cowardice to withdraw from the common misery, to seek a happy life for oneself! And then duty is not the only tie which binds me. I may still find here somewhat of happiness. Our degradation may not be eternal. We shall perhaps be compelled to conquer by force the equality which is refused us. Oh, how bright the day of righteous vengeance! No! no! I will never leave America. But Ludovic," he continued, "if you can make my dear sister happy in France, go, notwithstanding ——"

He could not finish. A tear fell from his eye.

"Ah! never," said Marie, tenderly, "never, my brother, will I separate from you."

"God forbid," said Nelson, who had been plunged in thought, "that we should follow your advice. I know the corruption of morals in France, and if my daughter is dutiful, she will never breathe the infected air of that accursed society in which morality is unceasingly outraged; where conjugal fidelity is ridiculed, and the most odious vice considered as excusable weakness.

I bade Nelson remember that the morals of Frenchmen, were not now what they were during the last century. But while I spoke, he muttered these words;—"France!—impious and accursed land!"

"As for me," said he, gravely, "I will never quit my country. The Americans of the United States are a great people. My fathers abandoned Europe, which persecuted them: I will not return to the land of their misfortunes."

Then I supplicated Nelson anew to spare me this period of useless trial; but my prayer was vain.

From the Tribune.

POWER OF KINDNESS.

Hon. Horace Mann, Secretary of the Board of Education in Massachusetts, is engaged in a controversy with certain pedagogues in the city of notions on the question whether corporeal punishment is either useful or necessary as a means of securing proper discipline in schools. The Secretary tells the following story, which is a sufficient answer to all that we have seen urged in favor of the ferule and switch:

"In a town not thirty miles from Boston, a young lady, who aimed at the high standard of governing without force, and had determined to live or die by her faith, went into a school which was far below the average, in point of good order. Such were the gentleness and sweetness of her manners, and intercourse with her pupils, that, for a few days, there was nothing but harmony. Soon, however, some of the older pupils began to fall back into their former habits of inattention and mischief. This relapse she met with tender and earnest remonstrances, and by an increased manifestation of interest in them. But it was soon whispered among the transgressors that she would not punish, and this added at once to their confidence and their numbers. The obedient were seduced into disobedience, and the whole school seemed rapidly resolving into anarchy. Near the close of one forenoon, when this state of things was approaching a crisis, the teacher suspended the regular exercises of the school, and made an appeal, individually, to her insubordinate pupils. But, finding no hope-giving response from their looks or words, she returned to her seat, and bowed her head, and wept bitterly. When her paroxysm of grief had subsided, she dismissed the school for the morning. After intermission she returned, resolving on one more effort, but anticipating, should that fail, the alternative of abandoning the school. She found the pupils all in their seats. Taking her own, she paused for a moment, to gain strength for her final appeal. At this juncture of indescribable pain several of the ring-leaders rose from their seats and approached her. They said to her that they appeared on account of the school, and particularly on their own, to ask pardon for what they had done, to express their sorrow for the pain they had caused her, and to promise, in behalf of all, that her wishes should thereafter be cordially obeyed. Her genuine sorrow had touched a spot in their hearts which no blows could ever reach; and, from that hour, the school went on with a degree of intellectual improvement never known before; and, like the sweet accord of music when every instrument has been attuned by a master's hand, no jarring note ever afterwards arose to mar its perfect harmony."

FREDERICA BREMER.

A series of "Letters from Sweden," has the following paragraph in relation to the parentage and personal appearance of the piquant authoress, whose fame has reached from Central Europe to America:—

"Frederica Bremer was born in the year 1802. After the death of her father, a rich merchant and proprietor of mines, she resided at Schoned, and subsequently with a female friend in Norway. She now lives with her mother and sister alternately in the Noorlands Gaten, at Stockholm, or at their country seat at Arsta. If I were to talk to you about Miss Bremer's romances, you would laugh at me, for you are doubtless ten times better acquainted with them than I am. But you are curious, perhaps, to learn something about her appearance, and that I can tell you. You will not expect to hear that Miss Bremer, a maiden lady of forty, retains a very large share of youthful bloom; but, independently of that, she is really anything but handsome. Her thin, wrinkled phisiognomy, is however, rendered agreeable by its good humored expression, and her meagre figure has the benefit of a neat, simple, style of dress. From the style of her writings I used always to take her to be a governess; and she looks exactly like one. She knows that she is not handsome, and on that account has always refused to have her portrait taken. The one they sell of her in Germany is a counterfeit, the offspring of an artist's imagination, stimulated by speculative booksellers. This summer there was a quizzing paragraph in one of the Swedish papers, saying that a painter had been sent direct from America to Rome and Stockholm, to take portraits of the Pope, and Miss Bremer."

Deferred Items.

The Negro Pardoned.—The Norfolk papers state that James Smith, under sentence of death for an assault, with an intent to kill, on Reuben Frethy, mate of the bark Calisto, has been pardoned by the Governor; the jury in pronouncing him guilty having recommended him to the Executive clemency. The law which declares an assault, with an intent to kill, by a slave or free colored person, on a white person, punishable with death, was passed at the session of the Legislature immediately following the Southampton affair, and was conceived to be only justifiable by the extreme necessity of the case at the time. But after a lapse of fourteen years, during which the excitement caused by that dreadful affair has subsided, it is viewed with different feelings, and it may be difficult to find a jury to render a verdict of guilty without a recommendation of the offender to the mercy of the Executive; and thus the criminal in almost every case may escape with only a short confinement in jail. It would therefore seem wise to repeal the law, and leave the offender to a more equitable punishment.—*Sun.*

Times Gone By.—We find the following advertisements in the Albany Gazette, of 1800. How strangely would such announcements now read!:

"For sale. A healthy, strong NEGRO BOY, 14 years old, well calculated for a farmer, or attending in a family."

"To be sold. A NEGRO BOY, for the term of 14 years, at which period he is to go free. He is ten years old, very active, lively, and honest. His master is forced to dispose of him *only* because the little fellow cannot please *every* person in the house! Price 60 pounds."

"To be sold. A likely NEGRO MAN, about twenty-two years; a stout, active fellow, and understands all kinds of farming: will be sold on reasonable terms."

"For sale. A NEGRO WOMAN, twenty-eight years old, with two female children, the one four years old, the other one. She understands all kinds of house work. *A pair of good horses will be taken towards payment, if applied for soon.*"

Will not the next fifty years witness as great a change in the moral sentiment on the subject of Slavery in the existing slave States, as the last fifty has in this State?—*Alb. Eve. Journal.*

Old Hundredth.—The music in harmony of four parts of this venerable Church tune, was composed by Claude Goudimel, about the year 1544. The composer, who was Chapel master at Lyons, France, died in 1572, a victim to religious opinion. The harmony of this hymn has since been altered, as may be seen by comparing the same, as arranged in the present collections of Church music, with the original. It is a popular musical-historical error, that Luther was the composer of this chorale.

Musical World.

Habeus Corpus—Slave Case.—Catherine Lirda, a colored woman, was brought before Judge Dewey last evening, on a writ of *habeas corpus*, issued upon the application of Erasmus D. Hudson, alleging that the said Catherine Lirda was unlawfully restrained of her liberty, and detained by one W. D. Hodgson, of Georgia, as a slave. Upon the hearing, Mr. Hodgson admitted that she was made free by being brought into Massachusetts, and denied all restraint of her. The Judge then informed Catherine that she was here a free person, and at liberty to go where she pleased, and live with whom she pleased, and that her rights as a free person would be fully protected. She replied that she was not restrained of her liberty, and that she was fully aware of her rights, and that she did not wish any further proceedings in her behalf. The Judge told her that she was to act as she chose, freely and voluntarily. She replied that she *chose to live with Mr. Hodgson*, and thus ended the matter.

Northampton, (Mass.) Courier.

Six Hundred Slaves Emancipated.—We find the following letter of July 3d, from New-Orleans, in the Journal of Commerce:—

"The Supreme Court of Louisiana delivered yesterday a most important decision, one which will send to Africa some six or seven hundred slaves.—You are aware that our late fellow-citizen, Stephen Henderson, directed by his last Will, that his slaves (six to seven hundred in number,) should be sent to Liberia, by the American Colonization Society. His directions were, that at the end of five years from his death, (which took place about six years ago,) the slaves should be permitted to draw lots, and the ten on whom the lot should fall, should be sent to Africa; at ten years from his death, 20 others, by lots; and in twenty-five years, the whole of the residue should be sent, after securing an outfit of one hundred dollars. The will now decided, (it was lost in the lower Court,) was brought by the heirs, against the executors of the will, and the decree of the Court is, that the Will must be carried out, (the intention of the testator being clear,) and the slaves sent to Africa. It was delivered by the presiding Judge, Francis Xavier Martin, whose mind is still clear and perfect, though at the advanced age of 87 or 88 years. As this decision deeply interests the country and the Colonization Society, it should be immediately attended to by it."

A vessel will sail from New Orleans in November next with emigrants from Kentucky, to commence the settlement of Kentucky in Liberia. It is intended to take out this fall only 200. They will enjoy all the advantages of the Liberian Govenment, and have the same privileges in Kentucky, in Africa, that they would have in any other colony in Liberia. The emigrants will be furnished land according to the business they shall pursue when they arrive there. Those who cannot pay their expenses there, will be provided for, and be supported six months after their arrival.

Militia Fines Discountenanced.—The Commissioners of Chester and Delaware counties, who belong to the Society of Friends, refuse to issue duplicates for the collection of Militia fines. The law, we should suppose, did not leave the duty discretionary with those officers, and if they cannot perform their duties conscientiously, they should not undertake them, but resign, and let those who have no such scruples collect the fines the law imposes.

Communications.

WATER-CURE ESTABLISHMENT.

New Lebanon Springs, Sept. 8, 1845.

Friend Gay:—It is reasonable to presume that those who take a prominent stand for the civil rights, and political freedom of their fellow-men, will also be in favor of the best mode of delivering our race from the bondage of disease. Therefore, I judge you will not hesitate to give this communication an insertion in the "Standard." Taking a deep interest in the cause of universal freedom, and in whatever tends to promote the welfare of man, I have visited this place with a view to acquaint myself more fully with the plan and prospects of this infant Water-Cure establishment.

I have been highly gratified in learning from time to time, the progress and success of similar establishments in Europe, and especially, of the great original at Graefenberg, of which your readers have doubtless heard, as well as of Priessnitz, its illustrious founder.

However much we may feel it desirable to pattern after the original, in this country, establishments of this kind must partake more of less of the civil, social, intellectual, moral, and religious character, and genius of our nation, and government. There will be less aristocracy, and more equality and freedom of thought, and action in our establishments—which will be likely to spring more rapidly into existence—than in those across the Atlantic.

So far as I understand the views and intentions of Mr. Cambell, who opened this establishment last May, he has aimed more at the selection of the best location, and to prepare the way for the future and permanent well-being of this establishment, than on any immediate results. One of the first and most important questions to settle in the location of such an establishment, is, can water be obtained in sufficient *quantity*, and of a suitable *temperature* and *softness*. The *purity* of the water is a consideration of great moment, especially, where it is to be used on an extensive scale, both internally and externally.

It is now pretty generally admitted by medical men, that impure water tends, more or less, to *produce* certain forms of disease; and consequently can be but poorly calculated to *remove* disease. Since I have been here on a visit of a few weeks, a learned Professor in one of our Western colleges, has also been here for a short course of treatment. He seems well acquainted with the geological character of our country—geology and chemistry being in his professional department—and says there could be but little inducement to look beyond the Hudson river for the location of a Water-Cure establishment, as the limestone formation prevails throughout the Western part of our country. Consequently, a sufficient quantity of soft water could rarely if ever be found in that region for such a purpose: East of the Hudson the formation is vastly different. The mountain from whence the water is mostly obtained for this establishment, is three-fourths of a mile distant, and is composed of the slate, mica slate, and talco slate, formation. Consequently, the water on being analyzed, was found to be perfectly free from lime, and all impurities. This water, Mr. Cambell has at great expense brought to his house by means of an aqueduct, to supply the various baths. This stream, which has not been known to fail from drought for the last fifty years, has been dried to a great extent during a part of the present excessively dry season. This failure could, however, easily have been remedied by turning another stream, but two or three rods distant from this, into the aqueduct. But the necessity of this, was prevented by discovering about this time, a very cold spring about 250 rods from the establishment, where there is an abundance of water of the best quality. This spring has been improved for, douche, shower, and plunge baths, and has this decided advantage over one near by, as the patients, in walking to and from these baths, will get up a healthy action in the system, which is very necessary, in order to derive from it its designed effect. The temperature of this spring, is 46° Fah.; almost as cold as ice water.

There is also another excellent douche, where the water of a mountain falls about fifteen feet. This is situated in a mild and romantic glen, about thirty rods from the house. Besides these cold springs already mentioned, Mr. Cambell has his apparatus so constructed, that he can furnish his baths at the establishment, whenever it is desirable, with the tepid water for which this place has been so long celebrated. This, in certain cases, is preferable to cold water, and is always at the temperature of 72 degrees.

The scenery here is pleasant and delightful—such as is well calculated to render this establishment an agreeable and pleasant home for the invalid. And, nothing seems wanting on the part of Mr. and Mrs. Cambell, to make the patients contented and happy. Their table is furnished with an abundance of the best vegetables and fruits. A goodly number of invalids have already enjoyed the health-restoring influence of the water-treatment here, and have returned home rejoicing in the blessings of health and enjoyment. Others are now here. When the superior facilities of this establishment are sufficiently known—such as the abundance, purity, and temperature of the water, its central location, being but one hour's ride from the Boston and Albany railroad; the superiority of the diet over that of other Water-Cure establishments, together with the beauty of the scenery around,—there is some reason, at least, to predict that this young establishment, will eventually become to America, what Priessnitz's is to Germany.

Yours, for humanity,
HENRY H. BROWN.

FACTS FOR A THOUSAND MILLIONS.

Mr. Editor:—Will you again allow me to fill some spare corner of your paper with a few facts deduced from the bloody history of human violence? The newspaper press has long perpetuated Reminiscences of War, seasoned, to the ardent fancy of youth, with the gorgeous heroics of patriotism, and poetry, and romance. I should be exceedingly grateful for your courtesy, and you might lay mankind under some obligation to that bland quality of Christianity, if you would occasionally admit into your columns some of those *Reminiscences of War*, calculated to inspire both the young and the old, of this enlightened age, with an indomitable abhorrence of all that savors of the spirit, or tends to perpetuate the existence, of that sanguinary monster. These unpoetical reminiscences are living, without any association with romance or the heroics of the imagination, in the sleepless misery of millions of your fellow-beings—the burning inheritance of War. The down-crushed poor of Christendom, with the bleared vision of their starved intellects, are groping for the cause of their poverty and degradation, and grasping it in its slow revelation.

They have discovered, in the monstrous lineaments of War, the pampered Gorgon, which for ages, has fed at the veins of Labor, and is now eating out the substance and subsistence of their bodies and souls, and enslaving them to want, wretchedness, and hopeless ignorance. They appeal to you to indict this horrid cannibal, War, before the tribunal of humanity, and enter there the evidence of its savage atrocities, perpetrated on the race, and written in lines of fire, and rivers of blood, around the globe.

Here, then, Mr. Editor, are a few of the Reminiscences of War, entirely shorn of poetry. They are bloody witnesses to the truth, and let them testify. In the periodical butcheries in the human family, the following hecatombs have been offered up to that god of battles, which both Christians and pagans have worshipped with the same devotion:

Loss of Life in the Jewish Wars,	25,000 000
By Wars in the time of Sesostris,	15,000,000
Be those of Semiramis, Cyrus, and Alexander,	30,000,000
By Alexander's Successors,	20,000 000
Grecian Wars,	15 000 000
Wars of the twelve Cæsars,	30 000 000
Roman Wars before Julius Cæsar,	60,000,000
Wars of the Roman Empire, Turks and Saracens,	180 000,000
Wars of the Reformation,	30 000 000
Wars of the Middle Ages, and 9 crusades,	80,000 000
Tartar and African Wars,	180,000 000
American Indians destroyed by the Spaniards,	12,000,000
Wars of Napoleon,	6 000,000
	683,000,000

The above is a mere extract from the bloody statistics of glorious War; one chapter in the annals of the violence, crime, and misery that have followed in the foot-prints of the Great Destroyer. The loss of souls is entered where human eyes may not read the list. Dr. Dick estimates the number of those who have perished directly and indirectly by war, at *fourteen thousand millions*, or about *one-tenth* of the human race. Edmund Burke placed the number at Thirty-five Thousand Millions. Taking the estimate of Dr. Dick, and assuming the average quantity of blood in a common sized person, the veins of those fourteen thousand millions, would fill a circular lake of more than *seventeen miles in circumference—ten feet deep*; in which all the navies of the world might float! Supposing these slaughtered millions to average, each, four feet in length, if placed in a row, they would reach nearly 442 times around the earth, and four times around the sun. Supposing they averaged 130 lbs. each, then they would form a globe of human flesh of nearly a mile in diameter, weighing 1,820,000,000,000 lbs. Fourteen times more than all the human beings now living on the globe! E. B.

Worcester, Aug. 23, 1845.

BARGAIN EXTRAORDINARY!

THE "*Amity Mill*" property, near Salem, Columbiana county, Ohio, is now, owing to *an absolute necessity*, on the part of the owners, *to make sale*, offered *at more than fifty per cent. below its cash value.* The property consists of an *excellent farm* of one hundred and sixty acres, with good buildings. One hundred and twenty acres of the land, cleared and in a good state of cultivation. The mill is one of considerable note, and its flour is in good repute at the East. This building is nearly new, and is not surpassed in execution and convenience by any flouring mill in the State. It is five stories high, has three run of Burrs, two of these have ground and manufactured in twenty-four hours, *one hundred barrels of flour.* The water-wheel is secured from all obstacles by ice. Space will not admit of a full description of the building. Its conveniences of conveying wheat from one story to another, its various apartments, the completeness of its machinery, &c. &c. must be seen to be understood, or their value appreciated. The supply of water is ample, except at times of the greatest drought. The building alone, cost at least, *ten thousand* dollars. Adjacent to the mill are, an *oil mill*, thirty feet by thirty-four feet, four stories; a good dwelling, twenty-two feet by thirty-two feet, two stories, with cellar. Also, a store-house, eighteen feet by twenty-four feet, two stories, with cellar. Also, a warehouse, fifteen feet by fifty feet. Also, a coopershop, sixteen feet by one hundred and six feet.

The property lies in one of the best wheat growing regions in Ohio, and but three miles from Salem, a very thriving town, of twenty stores, and a population of one thousand two hundred, but without water-power.

This property cost $20,000, and is now offered at the low sum of $8,500—$3,000 only required in hand.

For further particulars, inquire of
B. B. DAVIS, Agent.
Salem, 6th mo. 5th, 1845.—2m.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispersable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*
Broughton Meadows,
Northampton, April 14, 1844.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

Terms—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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